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THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1937

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THE EDITOR
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AUSTEN KENNEDY DE BLOIS; *Editor*

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... THE ...
CHRISTIAN REVIEW

Editorial Notes

IN THE ABSENCE of the Editor in the Orient, this issue of THE CHRISTIAN REVIEW is under the editorial guidance and supervision of Professor W. W. Adams, Th.D., Professor of New Testament in The Eastern Baptist Theological Seminary. A. DE B.

* * *

AS YOU GO through the pages of this issue of THE CHRISTIAN REVIEW, you will miss the unsurpassed erudition and editorial skill of the beloved Editor, Dr. de Blois. He has spent the summer in Europe, primarily to attend some of the great religious gatherings of the season and to study at close range the moving spirits and world-transforming forces and movements that mark this fateful year. At this writing it is not known how extensively Dr. de Blois will travel before he returns home. Meanwhile, we wish for him that full measure of vitality and power that he is so capable of turning to good account. THE CHRISTIAN REVIEW will, in later issues, pass on to its readers much of the rich fruitage of our honored leader's prolonged sojourn in other lands.

* * *

INSTEAD OF LISTENING once again to the pulse-beat of humanity, to the lamentations and plaintive agonies of men, instead of seeking to analyze local events and world movements, of rehearsing our difficulties and problems and of hurling out more "challenges," we feel more inclined to pray with Rowland Williams; "By the agony of man's striving; by men's heads bowed in shame and eyes filled with

tears; by their necks weighed down with burdens, their feet and hands perplexed and bound; by their hearts often pierced and tears of blood flowing; and by their strong crying out of misery to their God; be moved, O Lord, to arise and amend the earth."

* * *

AND WE CAN, under the strain and stress of events rise above the animosities that through the centuries have characterized most of us and respond whole-heartedly to the passionate appeal of the Head of the Roman Catholic Church who, on the occasion of the inauguration of the new Cathedral at Liseux, France, July 11, 1937, said: "Let us pray to the Creator, who for that very reason is the Supreme Lord of Heaven and earth, of peoples and of nations. Let us pray that to this world, so distraught and confused, and to all these peoples, who are so oppressed by the miseries of today and so fearful of tomorrow, He may grant a little tranquility, in order and peace, with a return to those ways which are the only ways, recognition of His divine sovereignty, obedience to His Holy laws, practice of justice and a charity more bountiful to those who have less and for that very reason are in greater need and suffering."

* * *

DR. CARTER HELM JONES, in a masterful sermon recently delivered, in which the need of repentance and prayer was stressed, said about as follows: We are beginning to emerge from our sophistication and self-sufficiency. We are finding not only multiplied evidence that there is a God, but also that we really need him. We have about exhausted our human resources and are finding them to be far from adequate. A few years ago when Mr. Coué was cooing all over this country, "Every day in every way I'm getting better and better," a well-known Yale Professor is reported to have said that if instead of repeating the formula of Mr. Coué, we would each one daily say: "God, be merciful to me the sinner," we would make more real progress. It is becoming increasingly easier to agree with both the Professor and Dr. Jones.

EDITORIAL NOTES

ONE CAN FIND genuine satisfaction in the break-down of the cock-sureness of science and philosophy, in the bankruptcy of such fads as evolution, humanism and behaviorism, and in the fact that thinking men are more and more affirming the postulates of religion. In a book just off the press (see review in this issue), Dr. J. H. Morrison quotes Bernhard Bavink as saying: "Is it not imaginable that God, to whom we ascribe the direction of history, may have arranged matters, humanly speaking, quite intentionally in such a way that this surprising and almost unforeseen turn in scientific thought should come about, and that the death sentence of materialism should be pronounced before the bar of history, at the very moment when materialism is setting out, from Russia, to conquer the world by force. Thirty years ago Christianity was hard pressed and on the defensive; today we may say conversely, that it is the aggressor, or would be so if there were more solidarity of will within its ranks." We may or may not be Calvinistic or Barthian enough to acquiesce in the idea of God "arranging matters quite intentionally in such a way," but this situation is more than striking.

* * *

THE SITUATION just described is tragic. The loss of values, the damage to humanity wrought by the ideology now being outmoded is irreparable. The havoc traceable to a pseudo-science and its natural concomitants in philosophy and psychology is such that man must accept his share of responsibility for the outcome. In so doing man takes one step necessary for accepting his responsibility for whatever order prevails in the future. But do what we will for future generations we cannot undo the evil of the past. Science and philosophy did create the ideology that undergirds the entire Soviet regime. Those responsible for that regime, if not for its origin (these, alas, for the most part have borne the brunt of "purges"), at least for its continuation today, are caught in the more than embarrassing position of seeking to carry to completion an enterprise whose foundation has been dug away and destroyed.

BUT RUSSIA is only a pronounced illustration of a general condition. Other nations and groups within the nations and countless individuals find themselves (or will do so) in much the same predicament. The nations seek to league together to prevent war. The effort fails—it was to be achieved by human power and cleverness. Races and nations press forward in pursuit of their own ideals and desires, without the restraints of the fear of God and of His revealed will for all men. Individuals schooled in a behavioristic psychology burn out their energies in unchecked indulgence in drink, sex and amusements. They enjoy freedom to the fullest measure, and bask in the glorious achievements of self-expression. The fact that leading thinkers are discarding the ideology that produced or sanctioned such behavior can scarcely atone for the damage already done. Will we learn the lesson for the future? How long will it take to displace erroneous teachings with the truth, and begin to reap the fruitage in a better order?

* * *

NEED WE WONDER why there is unrest? A few weeks ago just as our train emerged from a long tunnel, a man sitting near remarked that the tunnel was seven-eighths of a mile long and on a steep grade. Just a month previous, engine trouble forced the train to stop in the tunnel. The engineer was overcome with the heat and had to be carried out of the tunnel. My informant was just returning from a trip to the hospital to see his engineer friend. The sick man would live, but would never work again. His income would stop, save a mere pittance from a small insurance policy. There was a large family under his care. My fellow traveler himself looked shabby, haggard, forlorn. Three years earlier as fireman on this same road, a road with more than two dozens of tunnels, he had developed a heart condition from being over-heated while at work. He thought he was insured against the loss of a job. A mere technicality deprived him of income from this source. He had not worked for three years. His home and hopes were gone!

Before we parted, we discussed a news item in the afternoon paper. Alfred P. Sloan, Chairman, General Motors, drew a salary of $561,311.00 in 1936. Mr. Hearst's income was more than one half million. A long list of names filled in the space before the hundred thousand dollar group was reached. This defeated man was not bitter, as one might expect him to be. He was really hopeful. Some day it would be different. "How?" I asked. "Labor, strikes, force," was the reply. When he learned that I was a minister he ceased talking. I wonder why. Was he wicked, hostile to God and religion? Or did he merely assume that I, being a minister, did not understand or care about his pressing problems? It is not wickedness altogether that makes ministers undesired traveling companions and causes them to preach to empty pews.

* * *

IT IS NOT difficult to discover evidences of mental dishonesty, of an unchecked slavery to the desires of self, of annoying inconsistencies and the clash of interests in human behavior. We say we are interested in truth, in theology, in culture. But how much of the subjective element enters into our choice of truth and theology and culture? We are interested in money! The money we owe or hope to get? We love people! All people, or our class or our caste? We love the church! What we can do through the church for others and for God, or what the church promises to do for us? We are sensitive to those things that irritate us! What of our care not to irritate others?

* * *

ON A TRIP by train extending over a period of many hours, a man and wife smoked almost incessantly. They kept their end of the train filled with smoke. How greatly they apparently enjoyed it! The conductor asked them kindly, but without success, to repair to the smoker. Other passengers were constantly nauseated. Mothers removed their children to the other end of the car. When the train entered a tunnel, each of the unwanted pair would hastily cover his nose with a handkerchief, and then, between tunnels, would bemoan

the group of men responsible for smothering and stifling perfectly refined travelers in so inhuman a fashion! It was really a pleasure to see them suffer!

A few questions brought something like this from the conductor: "When smoking and drinking were again becoming popular, engaged in freely and exultingly in the new-found freedom, we of the train crew sought to check it. We would request them to respect other passengers who do not condone such conduct. They would laugh at us, particularly young girls. We resorted to sterner measures. Invariably in the next monthly meeting of the train crews of that road we would have to face our superiors and answer to the charge of having interfered with the liberties and pleasures of passengers who had paid for something they never got. Explain as we would, the warning would come to be more gentle and tactful. We have now practically ceased to notice such things." The officials desire to please all, for therein lies their fullest profit. The crew must satisfy their superiors. Certain passengers crave their liquor or cigarettes. Others abhor these things. Yes, tastes differ greatly; interests clash and innocent persons suffer in consequence. Are those persons in my home, my business, my club, my church or among my friends?

* * *

THERE IS A shifting in the point of emphasis regarding the problem of securing pastors for churches. For a while interest centered in figures and methods. Were there not too many preachers? Or too many churches? Consolidating churches would solve the problem. Interest now gathers around quality rather than quantity. Where is the minister who is equipped for the larger tasks? Where is the church that is ready to be done with lesser things and to lose itself in our pressing world responsibilities? Where are the schools with vision, initiative, resources and courage to furnish the needed leadership?

* * *

In order to train ministers for the new day, many changes in the curricula of theological schools have been made with-

in recent years. In all these changes the desired objective is impossible of full realization due to the fact that we are slaves to the consideration of time and credits. Additional courses in Bible are required. One of two things happens: subjects of secondary importance are omitted entirely, or the student is loaded up with so many hours per week that efficient work is out of the question. In some schools so many subjects of secondary importance have been added that the student comes to graduation woefully ignorant of the content of the Bible. The B. B. I. of New Orleans announces that the regular theological students will take music courses two full years. Within itself this is highly commendable. Will these subjects be added to those already in the curriculum, or will others be omitted to make room for these? In all such efforts the framers of the curriculum are not free to answer the only question that a curriculum ought to answer: What does a ministerial student need to fit him fully for what is required of ministers today? There is not a theological curriculum in existence that holds such a content. And that for this simple reason: we are tied to time and credits. Somewhere in the past the precedent was set of giving the student three years of specialized training above college. Granting that three years were adequate at that time, it is certainly true no longer. To set forth the changes in world conditions and in the minister's problems and needs due to these changes, would be an arduous and presumptuous undertaking. Who would dare such an analysis? And who will put it into operation? No group of men will yet have the joy of performing so noble a service.

* * *

MEANWHILE WE will trudge along answering the old question: What can we squeeze into three years so that we can graduate the students *on time?* The Catholics are the only ones who have the vision, resources and nerve to try seriously to meet the situation. Whatever else may be said, this much is true: when the student leaves the Catholic Seminary, he does so, not because he has spent so many years studying and has accumulated a certain number of

credits, but because he knows Catholicism and is ready to represent that church fairly, fully and consistently in his ministerial activities. It can be shown that Protestant ministers face more difficulties and therefore need more training than Catholics. And yet this is far from being the case even with reference to those who take our standard college and theological degrees. Would the students and the churches respond wholeheartedly to that educational procedure that cuts itself loose from considerations of years and credits and releases for active ministerial duties only those students who have proved that in character, spirituality, learning and efficiency they are ready for their tasks?

* * *

THERE ARE ministers and churches paying the price necessary to meet the whole need of man today. Of such a minister and church the following was said recently: "The church can make its presence felt, spiritually, socially and economically, if you have a minister who believes that there isn't anything that affects our lives where the church should stay out." Some ministers lose sight of the spiritual and the rest of the program fails. Others attend to the spiritual but neglect all else and thereby limit their usefulness. There isn't anything that affects our lives where the church should stay out. It is all a matter of sequence; begin at the roots and follow through to the fruits. The minister who recognizes this truth and makes it operative in his ministry is God's man for today and tomorrow.

* * *

SURELY IT IS possible to bring more ministers to the place where they will literally fling their lives upon the commands and promises that undergird the Gospel ministry, in a willingness to test those promises and demonstrate their genuineness and dependability to a world that makes large room for daring. An illustration of such daring is in constant evidence at the navy's aëroplane testing station at Anacostia. The manufacturer releases a new plane. It is the navy's duty to try to prove that the plane is defective. To do so, a pilot takes the plane aloft, turns it into a "nose

dive," at 200 miles per hour, in the calm effort of trying to tear it apart, *with the pilot in it.* "If you fail, the plane is O. K'd. If you succeed they get a new test pilot." Jesus spoke of taking up one's cross, and of hating father and mother, and even one's own life, if one is to follow him.

* * *

THERE ARE OTHER illustrations of making great sacrifices today to reach an ideal tomorrow. Less than a year ago a new magazine, *Life,* appeared. It purposes to reproduce life today in graphic pictures. It boasts of ten million readers in six months, of more readers than any other magazine at the end of one year. The American News Company reports that the unsatisfied demand is as great as ever. To meet the demand the promoters are losing $50,000.00 each issue, two and one half millions this year. To be sure, there will almost certainly be great financial returns a little later. How much are Christians investing, sacrificing in *picturing* life indeed, life now and eternally?

* * *

ALL LAWS are God's laws. Comformity to those laws brings God's benediction. Rejection bears fruit in kind. In nature, in morals, in the human body, in society, we reap what we sow. History is a great teacher in disclosing the fact that God will have his way among men. God's laws stand, the violators suffer loss. By way of illustration, someone has pointed out the law of gravity. Let anyone from the top of a high building challenge the law of gravity, by leaping into mid-air. The law will stand, the fool break. The necessity of discipline is as unyielding and universal as the law of gravity: discipline to bring each individual within the will of God and the requirements of ordered society. Failure to discipline always brings chaos.

* * *

AT SINAI Israel was under specific directions while Moses communed further with God. After completing the golden calf, "The people sat down to eat and to drink, and rose up to play." Judgment followed swiftly. Rome conquered the Mediterranean world by a rigid discipline: discipline

in the home, the school, the state. The citizens were strong in physique, purpose, endurance, loyalty. They were invincible. Having disciplined themselves and conquered the world, Rome too was able to sit down to eat and to rise up to play. Discipline ceased and Rome crashed. History is replete with similar lessons.

But we moderns have to go to the school of experience to learn this lesson. We have sought to break loose from all restraint and discipline, to free ourselves from mental fixations, psychological cramps and emotional complexes, to terminate the tyranny of laws imposed from without and to realize ourselves within ourselves, in self-expression. Social workers, teachers, preachers, parents have eagerly joined the crusade against repression. We now find ourselves drowning in the sea of our subjectivism—in jazz, drink, dancing, sex, crime, wretchedness. We find that some people do respond in a wholesome fashion to more freedom; others behave properly only under greater repression. Parents, social workers and others are becoming alarmed over the increasing evidences of our tragic mistake. Dr. Bernard Sachs, director of Child Neurology Research, New York, in a recent address, blasted the false doctrines that gave us behaviorism, the jazz age and an overplus of intellectual, moral and social delinquents. Some of us have never ceased proclaiming the need of individuals being born from above, saved from themselves, mastered by Another. We welcome as allies those who are driven by crowded jails, police courts, and psychopathic wards to recognize the value of proper discipline.

* * *

THE HOME is the place to begin in the effort to restore discipline to its wanted place. Neither school, church nor state can undo what the home fails to do. Leaders in college and university are making this clear. A certain Baptist college was constantly under fire for permitting dancing and smoking. The authorities made every reasonable effort to prohibit these practices. All the while they recognized they were fighting a losing battle. Finally, in a published article,

one professor heralded the truth in plainest speech, about as follows: You parents allow your children to grow up in an atmosphere of self-indulgence, without rigid discipline. Smoking, drinking, dancing are tolerated, or at least are not prevented. Then you send them to us and expect us overnight to transform them into well-behaved, orderly, studious, refined young men and women. You need not expect us to do in a few weeks what you failed to do in nearly a score of years. Send us a better grade of boys and girls, and we will operate a higher grade school.

* * *

"OLD JOHN BARLEYCORN seems to be under control." So concludes one commentator, after observing the fact that, despite growth in population and in feminine drinkers, our 120 millions of gallons of liquor in 1937 fall short of our annual consumption during the period 1910-14, by eight millions. Some questions are in order. Would the bootleggers be able to account for the eight millions shortage? If drinking has decreased, did the prohibition era contribute to that fact? Is liquor under control when we consume *only* 120 millions? Will the passing of time increase or decrease drinking?

* * *

THE LAST QUESTION has only one answer, if the United Brewers Industrial Foundation can have its way. It has set aside one million dollars a year for propaganda, the leader to receive a salary of $75,000.00, according to newspaper accounts. Daily releases for reading are called "pure reading matter." These releases will establish that drinking beer does three things: It acts as a toxic to cholera and typhoid germs, stimulates digestion and increases the flow of milk in pregnancy. What did propaganda against Germany accomplish in 1917? Against the Eighteenth Amendment in 1930-33? What has propaganda done in getting women to using cigarettes? Will more people drink beer? Of course they will. Will Christian people do anything to counteract this move? Very little. Governor Hoey of North Carolina declares: "I am not a fanatic on the liquor

question, but I continue to regard the liquor industry as Public Enemy Number One . . . You will never build a great state or a great nation upon profits derived from the sale of liquor." We refuse to believe that there is insufficient decency in the majority of our people to register a revolt against the debauchery that has overtaken our country at the hands of the liquor interests. But the reaction is a slow process, and Christian people are strangely unconcerned about it.

* * *

THE WRITER made a trip by train recently that required a change of trains at two o'clock in the morning. The railroad was running a week-end excursion to a city five hundred miles away. The response was so great that two heavy trains resulted. The first section stopped thirty minutes in the station where I was awaiting my train. I saw more debauchery that night than I saw during the entire prohibition era. Fourteen coaches packed with steaming, drinking, yelling, sex-mad human beings. They ran, reeled, scrambled through the gates out to the shops to buy their wares. Young boys and girls by the scores in the early and late teens, screaming like demons. Young men literally dragging or carrying young girls, almost nude and too drunk to walk, with pockets and hands full of more drink. A baggage car had been packed with standing men. The bottles were going from mouth to mouth, as the men rocked, yelled and cursed. When the train began moving, they had to hold the men back, like so many cattle, while the big side doors were closed; otherwise they would have fallen out of the car. Certain questions emerged from this moving picture of hell on wheels. Was I really in the good old U. S. A.? Was that train headed for New Orleans or some pagan city? Where were the parents of those teen-age young people? Where were the local police officials? Did Americans vote to replace prohibition and a concerted effort to kill the liquor traffic by any plan by which such a scene could be enacted? For once I was completely nauseated at the thought that I was a member of the human race!

The Preacher and Good English

By Prof. P. P. Burns

THERE are two rules of public speaking worn shiny with use: Never begin with an apology, and, Always placate and conciliate an audience. Yet I am in the uncomfortable predicament of violating both at once. For I am about to confess myself deliberately guilty of presumptuous sin in writing as a layman to professional speakers about their speech habits. Perhaps it may minimize the offense if I plead to having come up in contented and affectionate respect for a preacher-father and having given to his preacher-friends a similar respect which made me from boyhood disinclined to point out or even to look at any speck of dust on the clerical cloth. Something more than mere extenuation may generously be granted me when I plead the interest I have taken for years in the young candidates for the ministry who have passed through my college English classes. Now I am setting forth what seem to me some valid, potent, if obvious, motives for the preacher's unflagging interest in his English and for his indefatigable study and labor to achieve a mastery of it.

I

First and lowest, but not least definite, is the primitive motive of self-interest, self-protection. Let a layman take a text: to many preachers—to all—we can say as it was said to Peter, "Thy speech betrayeth thee!" The preacher is constantly under observation, always under fire, whether he cares to admit it or not. People are respectful enough, generous enough to offer compliments, and too respectful to offer criticism. They know, in fact, that criticism seems never to pay, that it is likely to be taken amiss, that it touches the pride if not the vanity of even the broad-minded, that it may lead to awkwardness and even coolness. Besides, we have come up under the injunction: "He is doing the Lord's work. If you can't say something to encourage him, don't

say anything to wound him or discourage him." Of course there is a fallacy hidden somewhere in that injunction, but we do not bother to find it. Instead, we generously praise what we can and decently, as we put it, are silent about the errors. But we do note the errors. Out of a lengthening and chastening experience I am convinced that no preacher or other public speaker ever made a break that some hearer did not catch and hold in memory against him. No man ever addressed an audience so utterly ignorant as not to have in it someone capable of detecting some blunder in his speech. Every man who stands up to speak stands up to be shot at. Every error he makes impairs in some measure his authority and prestige with the hearer who detects it.

His speech always places the preacher, attractively or unattractively. The tone and quality of his voice almost unerringly place him geographically as a Southerner, a Northerner, a mid-Westerner, a Britisher, even more specifically as a Kansan, a Virginian, a Bostonian, or a Charlestonian. His localisms will confirm the evidence of his voice and accent. If he *reckons* or *guesses* we know what section he grew up in. If he slips into *right much* he did not come from a state which rates some things and some persons as *onery*. His pronounciation and his accent continue to pile up the evidence of his origin. It was a Southern preacher who always pronounced *year* as *yurh,* but it was a New England university president whom I heard read on Commencement Sunday: "The *lawr* of the Lord is perfect," and later, "The Lord that delivered me out of the *pawr* of the lion, and out of the *pawr* of the bear, he will deliver me out of the hand of the Philistine." If a certain broadness of the *a* in *tomato* and *ask* and *advantage,* and an altogether too nasalized and flatted *a* in *hand* and *path,* or a dropped or an intrusive *r,* can pleasantly place the preacher geographically, how much more surely does his speech distinguish him or give him away as educated or ignorant, cultivated or unprivileged, careful or indifferent to conventions, well-bred or possessed of something less than delicate sensibilities.

I may hide my poverty from everybody but the banker or

the man who holds the mortgage, but I can't hide my poverty of words for five minutes from the neighbor with whom I talk across the hedge. I can conceal my ignorance of chemistry or of the calculus for years, but not my ignorance of accepted grammar, rhetoric, diction, pronounciation, shades of meaning. Let the preacher lay not the flattering unction to his soul that nobody noted his blunder. Nobody stopped to tell him about it on the way out of church, but in one home at dinner that day a boy asked a question which made the father remark regretfully that he wished the pastor were a little more accurate in pronunciation, that it was a pity for him to lay himself open to criticism in little things. And in a boarding-house an English teacher remarked a bit loftily that nobody is really educated until he knows how to use *whom*. From which the other boarders gathered that the preacher must have gone into a tail-spin in one of his rambling sentences and cracked up on a relative pronoun when he landed. With the accelerated spread of education the preacher will be able less and less to get along with slovenly English. If whenever he gets up to speak he stands up to be shot at, it seems only plain sense for the preacher to make himself as little vulnerable as possible. Hardly anything can make him such a shining target as faulty English.

II

Deserving more consideration is the motive of effectiveness. Speech is a significant index to confusion or to clearness of mental states and powers. The director of a freshman composition course had as the slogan for all his classes, "Clear thinking and clean writing!" In the latest volume of his memoirs David Lloyd George says that he has never known a confused and fumbling speaker whose mental processes were really clear.

I wonder if I shall be censured for bad taste if I report an episode of my own noting. One afternoon on the eve of the Sabbath two fellow students and I went to the Ghetto in Chicago on the suggestion of an official in Hull House. With sociological interest we loitered about the district

three or four hours. We were from the prohibition centers of the South and nothing else caught our attention so much as the sight of children constantly passing through the "family entrances" of the saloons. Though we had some inherited scruples, curiosity clamored more loudly than conscience and we stepped inside one place to see what the children were getting. It was a quiet shop with a single bartender, a friendly talkative man who had lived in the most romantic and remote places of the earth. While he talked of Birmingham, Johannesburg, and Hongkong, children of almost all sizes kept coming in with vessels of nearly every shape and capacity. Each put a nickel on the bar and each time the bartender turned a spigot and filled the vessel. With increasing mystification we watched. At length one of us inquired: "What is your system? No matter how small or how large the container, you always fill it for a nickel." With a grin and a chuckle he answered, "It's all a matter of pressure—*the bigger the pot, the more suds!*" Many a time since then, when I have been reading long term-papers and student-themes thin in ideas but thick with words, I have thought of that bartender's quip. And sometimes, I confess, when I have sat listening on Sunday morning to a thirty-minute sermon foaming on top of a ten-minute idea, I have felt that his words had almost homiletic implications.

And I am not talking about long sermons either. I am talking about vague, windy, wordy, repetitious sermons full of unmanageable sentences where feeble, general, and inaccurate terms try to conceal feeble, vague, half-formulated ideas. Preach as long as you wish if you can convey a clear notion or pack a punch in every sentence, or frame a picture, or make a paragraph break into strangely swift beauty. But—watch the complex sentences—and talk as much as possible in concrete terms. There is no power left in an appeal to us to "fix our minds on higher things." What higher things? Name one. "Cultivate the things of the spirit," you urge. Well, what are some of the things of the spirit? Be specific. Have you always a definite notion in

your own mind when you use such language? If a stenographer sitting in your congregation were to bring to your study the next morning a verbatim transcript of your sermon, would it not make Monday bluer for you as you read the indefinite, abstract emptiness of some of the things you had uttered? Unintelligible and uninspiring jargon, isn't it —sometimes?

Generally such a sermon is relatively harmless and occasions no particular comment, though some members of the congregation depart like Tennyson's Northern Farmer in a sort of pious daze:

"I hallus coom'd to 's church afoor moy Sally wur dead,
An' eard 'um bummin awaay loike a buzzard-clock ower my 'ead,
An' I niver knaw'd whot a mean'd but I thowt a 'ad summut to saay,
An' I thowt a said whot a owt to a' said, an' I coom'd awaay."

But sometimes it provokes an irritation like that of the irreverent rhymer who in the days of two-hour sermons is reported at the end of an hour and a half to have jotted on the fly-leaf of his hymnal:

"I whisper, Gracious God,
What have I done to merit such a rod,
That all this shot of dulness now should be
From this thy blunderbus discharged on me!"

And sometimes it is tragic:

"The hungry sheep look up, and are not fed,
But, swoln with wind and the rank mist they draw,
Rot inwardly, and vile contagion spread."

Speech is often an index of practical, vigorous ability, or of futile ineffectiveness and lack of leadership. And it is further an index of parrot-like conservatism and mere imitation, or of freshness, originality, sincerity, and vitality. Medieval or fifteenth century theological terminology can hardly be expected to enlist men and women in the splendid army of the Lord which needs so many recruits and offers such glamorous, adventurous service on so many fronts. Talk to us, and particularly to the younger people, where we live. We want to hear. We want to respond. We lay-

men still believe in the power of a living Lord and want to help meet a living need. It is only that we are living and working in a world of today, and the challenge that will catch this new generation must phrase itself in the speech of the generation. Every age will need to serve God, but the ages do not all serve him in the same ways.

III

There is still another motive drawn from the sensibilities. More than anyone else a preacher needs discrimination, tactfulness, delicacy. He is sought in confidence, in trouble, in tragedy, by those whose moral life has gone to smash. In an age which discusses its sins, its delinquencies, its taboos with increasing frankness in speech, how can he be a proper adviser if his vocabulary is meager except in the cruder, blunter, harsher, uglier words?

He is the principal spokesman at all the celebrations and ceremonials and festivities in his church. A pastor whom his whole state honored for the largeness of his brain and heart was frequently very inept. He gave his people truth on Sundays in great chunks cut out with a meat-ax; but his huge hands could never hold a scalpel. He could gouge at a wound and swab it out with a wad of gauze, but he sometimes left flesh more bruised from his fumbling touch. His heart, eager to commend, could not bring across the threshold of his lips a deft and delicate tribute. When he rose to present a beautiful gift from the congregation to an exquisite little lady who had worn herself out with half-a-century of good works in the church, he began by explaining that she had resigned her post because of "decrepitude." Obviously to him "decrepitude" had a sound of great dignity, but to many it shouted with such shuddering ugliness that they hardly heard how he ended his presentation speech.

The timidity and reticence which all of us feel in the house of sorrow make us appreciate the emotional strain our ministers are constantly under. We are not critical if the pastor is not always fortunate in his words. We are not surprised that he sometimes slips into phrases so familiar as

to be almost perfunctory. But we are deeply grateful when his words are lovely without mawkishness, tender without being maudlin, sympathetic without cant. It takes gentle hands, deft fingers to mend broken heart-strings.

And the solemn ordinances—How is baptism to be made nobly symbolical without adequate words? How are the beauty and the irrevocableness of marriage to appear without choice phrases? How shall we be made to feel His presence at the Table when we share the Loaf and the Cup? To make a simple ceremonial the symbol of the infinite and to let eternity speak through the picture of a moment is almost a miracle of mysticism which only words fitly chosen can achieve.

Is it far-fetched to point out that tact is contact? That our lives touch each other, but that we have to rely on words to express that touch? There must be plenty of words somewhere in the world: straight, direct words; stout words; stirring, marching words; exultant words; felicitous words; hesitant, reticent words that soften blows and cushion shocks; hospitable gracious words for the stranger within the gate as well as for the friend whose hand is on the latch-string; generous words for those who have achieved, and confident words for those just setting out; cordial, hearty words; bright words, and words touched with understanding of the shadow and the dark.

When a deacon says, "Our minister is a splendid organizer, an inspiring leader, and a good preacher, but not a very good pastor in our homes," what does he mean? He has catalogued with praise the executive qualities; he has made a reservation about the pastor's effectiveness in the richly social region of the sensibilities. The preacher himself, aware of his deficiency, may explain that he lacked early social training. I am suggesting that his lack is that of words more than he realizes, and am averring the confident belief that by taking thought he may remedy that lack. If it is serviceable to say, with reasonable qualification, that dress makes the gentleman, it is true with less qualification that words make the gentleman.

IV

It seems to a layman that the dignity of the preacher's profession and the worth of his message should give him the highest concern for his English. The leveling process of democracy which has brought the preacher down from the artificial eminence he once had has not bereft him altogether of a certain dignity. We in his congregation still speak and think with ungrudging and unskeptical reverence of his "high calling." However many books and current magazines he reads, we still assume that his principal study is in The Word of God. His interpretation of that Word may not have with us the same unquestioned authority his predecessors' had with our fathers, but we continue to think of him as one on whom a mantle has fallen, the mantle once worn by a prophet, a mantle which may invest him with majesty and may indue him with almost oracular wisdom and eloquence. In one breath we say he is no better than we are, and in the next we expect him to live and speak up to the loftiness of his themes. Maybe our standards for him are too austere, but to us they seem standards only appropriate to his profession. Perhaps we are unconsciously carrying over dicta we heard long ago: that Cicero—was it not?—said a great orator must make his life a noble oration; and Milton, or another, thought that he who would be a great poet must make his life a great poem.

If we paused to formulate our notions, some of our axioms would be:

That a noble thought is naked if not clothed in lofty speech;
That an ideal is generally beautiful only as it is interpreted in beauty of phrase; and conversely:
That a pure ideal can rarely be bodied forth in current slang;
That an old truth is a dead truth until it is galvanized into new epigrams.

But most obvious seems to us in the congregation the summarizing axiom that a noble conception, a worthy appeal must not be ignobly worded. If nothing but the best

in life is fit for him who is called the Christ and for his Father, nothing but the best in language is fit for use concerning Them. Do not degrade Them and debase your message by cheap, slangy, flashy cleverness. The preacher who on February 14 brightly spoke of Christ as "God's love-letter" and "God's valentine" seemed unaware that he was treating the Atonement with triviality and degrading the highest attribute of the Eternal to the level of pagan passion. Yes, I realize he meant no offense and that he even thought he was interpreting Divinity in terms of humanity. But I insist that the direction of his images was wrong. They did not point upward, they did not lift our eyes or our hearts. They let us down. They did not dignify human love—they only set ignoble limits on the infinite.

Hardly less than blasphemous was the benediction uttered over a graduating class: "God, give them grace, grit, and gumption. Amen." If that minister had the grace afterwards to be ashamed, he may have tried to explain that he only strove for memorable pithiness. Some of his hearers, however, will always carry the saddened conviction that he was perpetrating a flippant jest, atrociously irreverent in anyone, shocking in him as a minister, violently out of harmony with an occasion which in any Christian college is a service of worship and solemn consecration. *Grit* is a good word. So is *spunk.* Yet neither is a synonym for *courage,* for *heroism,* for *fortitude. Gumption* is a vigorous, amusing colloquialism, very serviceable in informal discourse. It is not a synonym for *wisdom* in a Commencement prayer. It cannot be maintained that one word is as good as another which means approximately the same thing, and we have a right to expect a nice discrimination of certain speakers and in certain messages.

Again I should earnestly like not to be misunderstood. We do not come to church to criticize, to find fault, to pick our preachers to pieces. We would not make them self-conscious. We would not cramp them. Sincerely and reverently we come with a sense of need—need for help, inspiration, new hope, new ideals, brighter faith, wider gener-

osity and sympathies, and we come in friendly confidence that we shall find them in the only place where we have always found them. In short, we come in what you often call "a right attitude." And if we add that we cannot in the nature of things leave our minds, our information, our tastes and sensibilities at home, we do not say it harshly or scoffingly. We do not at all insist that our preachers shall confine themselves to cold, austere, remote, colorless, bookish, or unfamiliar words. We should shiver under a frigid professional dignity of speech. We relish the appropriately informal, the tangy, humorous, salty, homely vernacular—in its place. Raciness we prize. Vivacity and flexibility of mood as expressed in variety of phrase we appreciate. We do, however, have a sense of levels in speech: of that which is of heaven, pure; of the earth, earthy—and of the dirt, dirty. There must be plenty of words somewhere in the world: lofty words, chaste words, heart-lifting words; words remindful of infinite care, of the unslumbering eye that watcheth over Israel; of mercy wide as the wandering waves, of loving-kindness that doth beset us behind and before; words that do not smell of mortality, words with echoes in them of "mighty waters rolling evermore," words luminous with a light beyond the place of setting suns. In the awful hour of his call when the young prophet heard majestic words, his first thought of deprecation was, "I am a man of unclean lips." And in that hour the angel touched his lips with a coal from the altar, and from those lips thereafter flowed the purest, stateliest words of ancient Scripture, words in every way for the healing of the nations.

These considerations not only offer motives to the minister for attending to his English with more care than any other public speaker, they lay on him the obligation of setting an example. After all, it is a negative sort of reason to speak well in order to avoid criticism. Good English—the best, purest, most direct vigorous, beautiful English he can master—is something more than advantageous to a preacher —it is obligatory on him. In a phrase untouched by even valiant democracy and touched with the beauty of a revered

tradition, people do "look up to" him. Parents and teachers need all the help they can get from all other men and women of good will. By their prominence ministers are under a heavy duty to do all in their power to improve our speech while they improve our morals. For speech is itself a form of behavior. Speech is a form of morality. Whatever is good in good English has ethical significance; whatever is in collision with a standard, as in bad English, whatever is subversive of beauty, whatever by its associations soils goodness, has ethical implications. May we not all, teachers and preachers together, strike hands in the great and fair and solemn task of getting pure speech across pure lips out of clean minds and hearts!

British-Israelism[1]

By Rev. N. H. Parker, Th.D.

FROM a purely academic standpoint, and with no prejudice whatever, I venture the assertion that Anglo-Israelism, or British-Israelism, as it is more commonly called, is the oddest fancy that ever haunted an Anglo-Saxon brain. I narrow the scope of the statement because for obvious reasons none but Anglo-Saxons have any interest in the theory, and also because as a rule the Anglo-Saxon is a rather sane fellow. As for the intrinsic madness of the fancy, that is a matter which will from this point on be left to the judgment of the reader.

British-Israelism in its essence is the theory that the British people and their colonial off-shoots, including the United States of America, are the descendants of the so-called "lost" ten tribes of Israel deported to Assyria by Sargon II, when he captured Samaria in 722 B. C.,[2] and by Tiglath-Pilezer who had carried away some captives at a slightly earlier date.[3] The simple proposition, thus concisely stated, is likely to be dismissed by any capable historian or Bible student as a single, erratic guess and no more; but the "incidentals" of the theory are positively astounding. The "arguments," "proofs," and sequence of "historical events" upon which the adherents of the doctrine base their faith constitute the most amazing conglomeration of picturesque rubbish ever reduced to print. For instance, the deported Hebrews are identified with the Cimmerians and Scythians who descended from above the Black and Caspian seas into the Tigris-Euphrates valley almost simultaneously with the deportation of the Hebrews. Then, it is also contended, these Hebrew-Scythians migrated westward across Europe to become the Celts and, consequently, the ancestors of the British peoples.

1. This article summarizes part of a little book now in preparation for the press and is printed here with the understanding that the editors of The Christian Review will permit the use of it as originally designed.—N. H. P.

2. 2 Kings 17: 1ff.

3. 2 Kings 15: 29ff.

Another chain of "events" began soon after the destruction of Jerusalem in 586 when the royal princes were put to death and the king blinded and carried away to Babylon.[4] The murder of Gedeliah the new governor caused a considerable body of Jews to migrate to Egypt for fear of Babylonian reprisals. They took with them Jeremiah the prophet (against his will), Baruch, the old prophet's secretary, and the daughters of the king.[5] It will be remembered that the sons of the king had been executed. But at this point the story becomes really interesting. The old prophet took with him also the stone of destiny, on which the patriarch Jacob had laid his head when he slept and dreamed at Bethel.[6] Subsequently escaping from Egypt and taking with them the stone and the eldest daughter of the king (her name, incidentally is said to have been Tea-Tephi), the prophet and his amanuensis went first to Spain and then to Ireland. In Ireland the princess was married to a local prince by the name of Echoaidh. There being no male heir to the throne of Judah and David, the right of succession was transferred to the princess and her line after the precedent of Zelophehad's daughters.[7] Therefore, to her and her Irish prince, by a circuitous and fanciful genealogy, the ancestry of the present ruling house of the British-Empire is traced. As for the stone, it was none other than the present Stone of Scone, on which the kings of Scotland and England have been crowned these many generations.

A more detailed statement of the theory would show that by one means or another almost every nation in modern or ancient Europe is connected with those prolific Hebrews; in other words, including the United States of America and the members of the British Commonwealth of Nations, practically a third of the population of the whole earth has descended from the "lost" ten tribes.

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4. 2 Kings 25: 7.
5. Jer. 43: 5-7.
6. Gen. 28: 12ff, 18.
7. Num. 27: 1-11. See, in particular, v. 8.

Almost anywhere one puts his finger down in the literature of British-Israelism he finds interesting if not startling "information." He will learn, perhaps with a certain amount of forgivable incredulity, that the Welsh and Gaelic languages are all but pure Hebrew itself and that the other languages of ancient and modern Britain are immediate derivatives of Hebrew. He will discover for the first time that there are innumerable words of Hebrew extraction in the English vocabulary, although he should not complain if he be given no list by which to verify the statement. He will certainly improve his skill in etymology by such object lessons as that which traces the word "British," not to Anglo-Saxon where the great dictionaries trace it, but to two Hebrew words meaning "covenant" and "man" which are put together "hind part before," as far as Hebrew grammar is concerned, to get the word "British" or "covenant man." He will discover for the first time that Irish legends which were created, as far as most rigid historical criticism can ascertain, at about 700 or 800 A. D. are quite reliable source material for historical events in that unhappy country as early as the sixth century B. C., or at least *thirteen* centuries before the creation of the legends. From these folk-tales he will learn that, according to British-Israel interpretation, Jeremiah is to be identified with one Ollam Fotla or "Illustrious Prophet," while Baruch is to be identified with a certain Simon Brug. Of course, he may be a bit puzzled when he consults such a source book as the Encyclopaedia Britannica[8] and discovers that the Irish folk-tales ascribe Simon Brug (or Simon Brec) to the year 938 B. C. and Ollam Fotla to 92 B. C. Again, he will learn that Ollam Fotla and Tea-Tephi are bona-fide Hebrew names. Or he will, if he likes maps, be able to peruse elaborate charts of Western Europe done up in red markings to indicate the exact routes by which the Hebrew-Scythian-Celts crossed the continent. More than likely he will finish by giving the honors for sheer audacity to the genealogies of the British royal family. Some such recognition must be due a "line of de-

8. Eleventh Edition, V, 624, XIV, 758ff.

scent" containing the names of most of the gods and demi-gods of Greek and Teutonic mythology.[9]

A complete analysis of the literature of British-Israelism would be exceedingly difficult, not only because it is rather abundant, but because the movement has picked up such a heterogeneous gallery of followers. Anyone whosoever may write a tract, article, or book sponsoring the major premise and be immediately accepted as an apostle of the movement, despite the peculiar turn of his own private obsessions. The result is that at some point or other almost every mad fancy known to the history of modern religious fanaticism becomes an adjunct of British-Israelism. A case in point is the more or less well-known notion that the great pyramids of Egypt were built as architectural prophecies of all subsequent history, riddles in stone in which the Lord God hid the answer to all questions about all things in earth, heaven, and the waters beneath the earth. However confusing the various currents of the literature may be, it is plentiful and cheap in Canada. More than a hundred and fifty different books and pamphlets may be obtained from the Toronto branch of the bookstore alone. To select some of them and set them forward as "representative" would be to make distinctions which really do not exist. A few of them naturally classify themselves by dealing with such "dangling" themes as modernism, Biblical numerics, the great pyramids, etc. Whoever wishes to obtain a fair idea of the arguments could do no better than obtain *British-Israel Truth* by Hanan and Aldersmith, or *British History Traced from Egypt and Palestine,* by Roberts. It would seem that the chief present day apostle is Rev. W. Pascoe Goard. He is credited in the bookstore price list with sixteen titles. The official magazine is *The National Message,* a weekly journal published in London; and apparently the "official" printing house is "The Covenant Publishing Company," also of London. The movement as a whole describes itself as "The

9. See, for instance, *The Descent of the Kings,* by W. H. Probus-Pleming, published by the *Vancouver Sun* (no date attached) and circulated from the Hamilton headquarters of the British-Israel Federation. That "genealogy" contains the names of such as Ericthonius, Tros, Ilus, Laomedon, Priam, Hector, Astynax, Polydore, not to mention Thor and Frea.

British-Israel Federation." But the "federation" is not a sect. Its adherents maintain their ordinary connection with the local churches of various denominations. Theoretically a member of any denomination might become an ardent supporter, but to the casual observer it would seem that most of the adherents are to be found in the Anglican Church, a fact which does not by any means indicate that the official clergy of that church subscribe to the doctrine; on the contrary they have done what they can to combat the movement.[10]

No one takes British-Israelism seriously except its own adherents and the occasional local minister who is pestered by their propaganda amongst his parishoners. Although the history of the movement goes back to the latter part of the eighteenth century, it has been only within recent years, and more particularly since the advent of radio broadcasts, that it has attracted more than passing attention in Canada. Its promoters claim a large following in the United States and a very large membership in England, but I am unable to find anything that could be called statistics. It makes its appeal naturally to British subjects and more particularly to those amongst them who adhere to the Church of England, simply because it seems to give an additional sanctity to patriotism as a sentiment and to the established church as an institution. But followers might be expected to appear wherever men interpret their Old Testament with slavish literalism and wishful thinking. The movement as a whole is the world's finest commentary on the results of untrained Biblical exegesis and uncritical interpretation of ordinary historical sources. The attitude of learning all over the world is well illustrated by the following quotations from the greatest encyclopedias in the English language:

ANGLO-ISRAELITE THEORY, the contention that the British people in the United Kingdom, its colonies, and the United States, are the racial descendants of the "ten tribes" forming the kingdom of Israel, large numbers of whom were deported by Sargon king of Assyria on the fall of Samaria in 721 B. C. The theory (which is fully set forth in a book called Philo-Israel) rests on premises which are deemed by scholars—both theological and anthro-

10. See the foreword by the Bishop of Chichester to the little book, *The British-Israel Theory Criticised*, Rev. Arthur Simmonds, S. P. C. K.

pological—to be utterly unsound.[11] Altogether, by the application of wild guesswork about historical origins and philological analogies, and by a slavishly literal interpretation of selected phrases of prophecy, a case has been made out for the identification of the British race with the Lost Ten Tribes of Israel sufficient to satisfy uncritical persons desirous of finding their pride of race confirmed by Holy Scripture. The whole theory rests upon an identification with the word "isles" in the English version of the Bible unjustified by modern philology, which identifies the original word with "coasts" or "distant lands" without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to the Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with the Hebrew. The whole movement is chiefly interesting as a *reductio ad absurdum* of too literal interpretation of the prophecies.[12]

ANGLO-ISRAELISM—The theory that the inhabitants of England are the descendants of the "lost" (?) Ten Tribes of Israel is held somewhat widely and is said to have two million adherents in Great Britain and the United States. . . . In support of the theory many alleged identifications in respect of custom, traditions, beliefs, etc., have been deduced. These without exception depend upon very inadequate support.[13]

"And who is their father?"[14] The eleventh edition of the Encyclopaedia Britannica (which contains a slightly variant form of the paragraph quoted above from the fourteenth edition) names Richard Brothers as the "first modern apostle" of British-Israelism. His career as a madman is fully described in the *Dictionary of National Biography* (British), but here I have space to quote only the summary given in the "Index and Epitome" of that work:

BROTHERS, RICHARD (1757-1824), enthusiast; born at Placentia, Newfoundland; studied at Woolwich; midshipman, c. 1771; served as master's mate at Ushant; in West Indies in 1781; traveled in France, Spain, and Italy; came to London, 1787, and c. 1792, gave himself out to be a descendant of David, declaring that he was to be "revealed" as prince of the Hebrews and ruler of the world, and that King George must deliver up his crown to him; arrested on charge of treasonable practices, 1795, and confined as criminal lunatic, but subsequently removed to private asylum at Islington; released (1806), warrant for high treason being withdrawn; pub-

11. Encyclopaedia Britannica, I, 944, Fourteenth Edition. The quotation gives all that the Britannica says on the subject.
12. Jewish Encyclopedia, I, 601.
13. Encyclopaedia of Religion and Ethics, I, 482.
14. 1 Sam. 10: 12.

lished *A Revealed Knowledge of the Prophecies and the Times, wrote under the direction of the Lord God, 2 vols. 1794,* and other works of similar tendency.[15]

The only comment necessary is that on the subject of dead Englishmen the "Dictionary of National Biography" is the last word. It is as reliable as the Bank of England itself, and more so.

But British-Israelism represents only one, although the most prominent, of many attempts to identify the "lost ten tribes of Israel" with some modern nation in another part of the world. Since the beginning of the seventeenth century almost every new people with whom the old nations of Europe have come into contact has been taken for the "lost tribes" by somebody; and, until about the middle of the last century, that is, until the rise of scientific anthropology and archaeology, that "somebody" was as often as not amongst the most learned people of his day. For instance, in late colonial days, the American Indian could have pointed with pride to a president of Yale University as his advocate in claiming descent from the Hebrew patriarchs.[16] A partial list of the various peoples in whom the descendants of the Hebrew exiles have been found at one time or another includes the Red Karens of Burma, the Zulus, the Kaffirs, the Afghans, the Abyssinians, the Masai tribes of Nubia, the Japanese, the American Indians (of whom practically every nation has been used as an outstanding illustration), and, finally, the Anglo-Saxons. Taking the Japanese, the Zulus, the American Indians, and the Anglo-Saxons as a sample quartette representative of all the different branches of the human race, it is easy to see that the amateur ethnologists have not been exactly difficult to convince. Undoubtedly the proofs must have been exceedingly flexible to establish the identification at different times of such a motley assortment.[17] For about a hundred and fifty years now the Anglo-Saxons have monopolized the doubtful honors as darlings

15. Pg. 151.

16. Ezra Stiles (1727-1795).

17. For a full discussion of the long speculation on the possible identity of new peoples with the ten tribes, see Godby, "Lost Ten Tribes a Myth," Ch. I.

of this fanatical religious speculation. Most of the members of that breed would be quick to insist, however, that whatever their reputation in matters of territory, trade, and naval prestige, here is at least one monopoly which has been thrust upon them without their own connivance.

It remains only to examine, although briefly, the so-called reasoning upon which the theory rests. That soon demonstrates itself to be the world's prize specimen of wishful thinking and special pleading. Richard Brothers, or someone equally mad (he is not said to have been the first man to entertain the notion) conceived the idea that the British peoples were the lost ten tribes and then set to work industriously fitting the facts to the fancy. In so far as the Scriptural arguments are concerned, and then they always supply the bulk of the "proof," the premise is first laid down that if the throne of David is not in existence *somewhere,* if the promises to David and others of the early Hebrews are not in valid, current force *somewhere,* then the Lord God has been condemned as false by the events of history. That, of course, is utterly unthinkable, a horrible thought!

Next, by completely disregarding the historical setting and the plain grammatical and etymological force of selected passages from the Old Testament, the Lord God is made to declare to everybody from the beginning of time on down to the close of the era of revelation that the final hopes and destinies of Israel would be realized in the British Isles. For instance, the "isles" mentioned in numerous passages of the prophets are made to signify the British Isles to the exclusion of all others. The words, "a nation not called by my name" of Isa. 65: 1 are forced to point to the British, even though the Hottentots answer the demands of the verse equally well.[18] A remark in Jacob's benediction upon Ephraim[19] is interpreted as a prophecy that the descendants of Ephraim would eventually develop into either the British Commonwealth of Nations or into the United States of America. The significant word means "fullness" rather

18. The word translated "isle" in the O. T. does not necessarily mean "island," is used in Isa. 20: 6 of Palestine-Phoenecia, and most often refers to the Greek archipelago.

19. Gen. 48: 19.

than "company" or "multitude," and any competent Hebraist can see at a glance that the passage means "his seed shall be as numerous as the gentiles." Or, to take a final illustration of the conventional British-Israelite exegesis, the passage in Ezekiel 17: 22ff which speaks of the Lord as plucking off a tender twig from the topmost branches of the cedar (which represents the Davidic dynasty), and planting it upon a high and lofty mountain, etc., is made to signify that after the wreck of the dynasty in the destruction of the nation (in 586 B. C.) the line would be resumed in the person of a princess—such being the force of the expression "tender one." But alas, the word "tender one" and every pronoun referring to it are all masculine in the Hebrew. The feminine form is used in Deut. 28: 56f, but the woman so described is a veritable abomination to both God and man. So much for the exegetical "proofs" of which the above are samples.

How any rational mind could seek to identify Hebrews with Scythians or Celts is an eighth wonder of the world. The Hebrews were Semites; the Scythians were a mixture of Mongols and Iranians; the Celts and their descendants pure Iranians. "Do men gather grapes of thorns or figs of thistles?" One is reminded of a sentence from Roark Bradford's *Ole Man Adam and His Chillun,* in the story of the tower of Babel, where the old Negro is made to say something like this, "And they all got on a ship and went across the ocean and turned to Chinamen." The Scythians were entering the upper reaches of Assyria from the north when the Hebrew exiles were deported; the two arrived simultaneously. The change must have been not only miraculous but instantaneous. Moreover, about seventy-five years later those same Scythians invaded Palestine and, according to Herodotus, held the plain of Philistia for twenty-eight years, are without even the slightest suspicion that they were back home again.[20]

Something has already been said about the Irish sources of which so much is made by British-Israelism. For a de-

20. For full discussion of the Scythians see Encyclopaedia Britannica, article "Scythia," or Vol. III, Ch. IX of the Cambridge Ancient History.

tailed discussion of Irish history and literature the reader is referred to the Encyclopaedia Britannica under the headings "Celts" and "Ireland." Suffice it to say here that what little is known of the country through Roman and early Christian sources contains no hint of any such events as British-Israelism claims to have transpired; in fact, such sources are too late to be of value in this discussion. Of early native historical material there is nothing except an elaborate system of legend and folklore which did not itself come into existence earlier than the seventh or eighth centuries A. D. It was evolved by a group of men known as the "filid" or professional storytellers.[21]

Storytelling has always been an art amongst the Irish, and still is.[22] The filid were divided into ten degrees of social rank according to their stock in trade. He who was the master of as many as three hundred and fifty tales occupied a status equivalent to that of princes and might be attended by as many as thirty followers. Incidentally, he was known as an "Ollam," and the reader will recall the statement above that this word is said by British-Israelites to have been part of the Irish name of Jeremiah. Now, the lengendary lore of the Irish has been studied exhaustively by some of the greatest scholars in Great Britain and Ireland. None of them attach any weight as historical fact to the folk-tales upon which the thesis under discussion is made to rest. One can go further and state that the British-Israelites have been a definite nuisance to sane scholarship, as witness the following quotation:

"Certain worthy folk got it into their heads that the Israelite Ark of the Covenant lay hidden under one of the mounds on Tara Hill, where, they professed to believe, it had been concealed by the prophet Jeremiah. We shall leave to the reader the pleasure of making the comments appropriate to a theory of this kind and merely record the facts of the case. In the pursuit of this chimera they dug up and destroyed the mound. They did not find the Ark, but, it is understood, they did find certain objects or structures which would have been of value for local history. Not being interested in local history they paid no heed to them and these were lost."[23]

21. Encyclopaedia Britannica, V, 624ff, Eleventh Edition.
22. H. V. Morton, "In Search of Ireland," pp. 47ff, 135ff; Jno. M. Synge, "Complete Works," III, 23ff et passim.
23. Macalister, "Century of Excavation in Palestine," 32f.

But, even though one were able to rely upon the Irish legends as reliable accounts of what happened in Ireland more than twelve hundred years before they were themselves created, he is yet unable to connect the events there with Jeremiah and the Judean princess in Egypt. There is not one whisper of even a legendary nature to support the statement that the old prophet ever left Egypt. According to what little Hebrew tradition there is, and it is no more reliable than the Irish variety, he died there. To transfer him to Ireland and identify him with a character who was only a myth and ascribed by the legends to the date 92 B. C., requires the imagination of something more than true historical science. To sum it up, the "sources" in question are mere myths and these are in turn misquoted and misapplied.

As for the assertion that the Gaelic (or Goidelic) and Brythonic languages are akin to Hebrew, it is enough to make a philologist explode—either with mirth or with astonishment. In all the literature of British-Israelism which I have read I have found no evidence whatever of any man who had even an elementary knowledge of Semitic languages. The simplest way for the layman to test this point is to enquire of some well educated Scottish, Irish, or Welsh minister of the Gospel whether in his study of Hebrew he noticed any similarity to his mother tongue. As a teacher of Hebrew with many years experience I could tell some tragic tales of Welsh and Scottish lads and their struggles with Hebrew grammar, despite the fact that they were brought up to speak their ancient mother tongue until manhood. English is a member of the Germanic group of the Indo-European family of languages; Hebrew is a member of the western group of the Semitic family. They are poles apart both in vocabulary and grammar. Let the reader take a good English dictionary and search for words of Hebrew extraction. He will find a bare "baker's dozen," and many of them, like "bedlam" and "maudlin" have been derived from Bible names. The same conclusions hold good for the comparison between Hebrew and all other members of the "British family of languages." To make the state-

ment that there is even a kinship, much less an identity, between English, or Irish and Scottish Gaelic, or Welsh on the one hand and Hebrew on the other is to reveal one's ignorance and make oneself the laughing stock of every linguist in the world.

Finally, and this might well have been stated earlier as far as the brevity of truth is concerned, the most glaring fault of the British-Israel theory is the simple fact that *the ten tribes were never lost.* I know it is true that 2 Kings 17: 18ff contain statements which may be construed as supporting a complete removal of the whole population. But one must not be too hasty with his final conclusions, because verse 18 states that Judah alone was left, while we know very well from other passages in the Old Testament that both Judah and Benjamin remained. Moreover, if the reader will consult 1 Kings 11: 26ff where the story of the northern revolt is told, he will find another passage where the dogmatist must walk softly. How many tribes were there? How many were given to Jeroboam and how many were left to Rehoboam?[24] Let not the devotional reader of the Bible be alarmed, for this only means that there are many Biblical passages which appear not to be striving for statistical exactitude. There are many others besides those discussed here.[25] Therefore, the Old Testament does not state that *the whole* population of the northern kingdom was carried away. Nor is all the evidence yet before us. Hezekiah, who ascended the throne of Judah two years after the fall of Samaria invited the remaining people of the northern kingdom to a passover festival in Jerusalem, and many of them actually attended.[26] Josiah extended his reformation into the northern country, which he would hardly have done had the territory not been inhabited by Hebrews with whom he had at least some religious connection, and, what is more, many people from the north contributed to the temple maintenance fund and then attended Josiah's pass-

24. See especially 11: 30, 32, 36; 12: 20.

25. Compare Josh. 7: 25; Jud. 8: 27; 1 Sam. 28: 3; 2 Sam. 18: 17; 1 Kings 2: 15; 8: 62; 18: 19; 1 Chron. 15: 28; 2 Chron. 31: 1 for the free use of the expression "all Israel."

26. 2 Chron. 30: 1, 6, 7, 10, 11, 18.

over.[27] To go further back, within two months after the destruction of Jerusalem a group of eighty men from northern cities, dressed in mourning because of the destruction of the temple, stopped at Mizpah on their way to worship at the ruined site. They were murdered along with the ill-fated Gedeliah.[28] So much for the Biblical record.

The Assyrian records tell us that when the city of Samaria fell 27,290 people were deported, the city set up again and made more populous than before, and a governor set over it.[29] How many people were removed by Tiglath-Pilezer from the extreme north in 734 we are not told, the tablet containing the record being mutilated. Similar accounts would suggest that the number could not have been more than a few thousand.[30] And to top it all off, we are told that Samaria (Israel) revolted again in 720 B. C.

Now, a reasonable estimate of the population of Israel in 734 B. C., when her tribulations really began, would set the figure at about half a million.[31] And the available records make it extremely dangerous to assume that more than a total of 50,000 persons were removed to Assyria by Tiglath-Pilezer and Sargon II. That makes the mathematics very simple. About one person out of ten amongst the northern tribes was "lost." It is sheer exaggeration to speak of the nation as "lost" when nine-tenths of its population remained in their original homes. These conclusions may strike the average Bible reader as radical and untenable, but only a little investigation and calculation spent in an endeavor to substantiate the conventional, undigested assertions about this bit of history will convince him that any attempt to be thorough and specific must lead to approximately the same results. So, the story of the "lost tribes" becoming Britishers is like the story of the Negro who was charged in court

27. 2 Kings 23: 19, 20; 2 Chron. 34: 3, 6, 9; 35: 18.

28. Jer. 41: 4—compare with 2 Kings 25: 8.

29. Luckenbill, *Ancient Records*, II, 2.

30. Ibid, I, 292f.

31. Space does not permit a detailed discussion of the population of ancient Israel. In 1931 the population of the present British Mandate, much larger than both the ancient Hebrew kingdoms, had a population of about one and a quarter millions. Any reasonable calculation based upon the numbers given in the O. T. for armies and censuses would necessitate a population as dense as that of a modern city.

with keeping a vicious dog. He conducted his own defense on the following points of argument: "In the first place, my dog does not bite; he is gentle. In the second place, my dog was not at home on the day the victim was bitten. In the third place, my dog is so old that he is toothless; he could not bite if he attempted it. And, in the fourth place, I have no dog in the first place."

Only one little point remains, and I state it with as few words as possible. According to the records of Sennacherib that king carried away 200,150 people from the dominions of Hezekiah in 701 B. C.[32] He claims to have taken forty-six walled towns from Hezekiah on the same campaign. Now, Hezekiah is not likely to have had so many walled towns, not within Judah; but since he was the leader of the Mediterranean states in the revolt against Assyria, any losses to the whole federation could be charged to him. That would also imply that only a part of the deportees came from actual Judean territory. Or, it may be that in return for the humble obedience of Ahaz, the father of Hezekiah, much of the northern territory had been added to Judah as a reward after the collapse of Israel in 722 B. C. Yet, when all that is possible has been said in explaining away the immensity of the figures, it remains true that amongst the Hebrew deportees in Assyria there were in the year 701 B. C. quite as many Judeans as northerners. The inevitable result of that is the impossibility of describing any imaginary descendants of those exiles as the descendants of the northern tribes alone. There was as much or more southern blood as northern amongst the Assyrian Hebrews.

British-Israelism will survive, however, at least for a long time. Both history and logic clearly condemn it, but they do the same for Mormonism, Christian Science, and Doukhoborism—if the last may be called an "ism"—and these have done fairly well. Historical demonstrability is not necessary to the life of a creed, as history itself will testify. Those who embrace British-Israelism do so because they

32. Luckenbill, *Ancient Records*, II, 119f.

wish to, because their minds and emotions *demand* that sort of nonsense, because they feel that both their piety and their patriotism are enhanced by it. Their minds and hearts, naturally hankering after such delusions, were like the dispossessed demon in the parable of our Lord. They wandered to and fro through the earth finding no rest until they found the house of this particular extravaganza swept and garnished. There they are happy. They are sincere, but not open-minded; not one of them knows the difference between an argument and a prejudice. They ever learn but never come to a knowledge of the truth; that would be suicide. Therefore, I am not under any illusions about this article convincing any or all of them. But I do hope that it may help to preserve the peace of the church by clarifying the question for those who welcome the information.

What finally became of the northern people, deported or otherwise, would require the space of a full article in itself. They did not turn into Britishers, and that much is certain.

What the Layman Expects of His Pastor

By Ralph I. Levering

(Adapted from an address delivered before the student body of The Eastern Baptist Theological Seminary, and suggested by observations through a period of thirty-five years of Christian service in varied activities in the Kingdom.)

THE writer of this article certainly expects his Pastor to have a very thorough knowledge of his Bible, the people to whom he ministers, the task to which he is committed, and of his Lord. Without such knowledge he is utterly incompetent to effectually serve his Master. It is not, however, the purpose of this article to deal with such highly important matters, but, rather to discuss very practical subjects playing a vital part in the pastor's life, which, if the admonitions herein contained are disregarded, may prove a serious handicap to the success of his ministry.

The Layman Expects His Pastor:

To refrain from assuming a professional or mechanical attitude. Presumably his Pastor is motivated by a great passion that should easily be apparent. A stiff, cold, formal manner is neither winsome nor winning.

To restrain himself from acting foolishly on social occasions, particularly out-door events, in order to be "popular." Unbend? Yes. Indulge in games and sports with the young people? Yes, but always remembering the dignity of his calling, if he is to command the respect of those to whom he ministers, both young and old.

To side-step the resort to "stunts" as a means of attracting people to the services, particularly at the beginning of a ministry in a new field. Some, perhaps many of a kind, will attend for a season, together with the faithful souls who are always present. The latter will probably not enjoy such things. Those who come for a thrill will soon fall away, as the supply of performances becomes exhausted and the minister ceases to be a novelty.

To avoid misstating a proposition to the congregation even in the slightest degree. Better, frankly, at a later date, correct some inaccuracy in a statement previously made, even though the error seem to be a small one, rather than let the matter pass uncorrected. The hearers are soon given to cease to have full confidence in public utterances if the minister is given to inaccuracies or exaggeration in his statements from the pulpit.

To refrain from devoting a large portion of the sermon to a discussion of the topics of the day. A great majority of the listeners are already posted on such matters from their reading of newspaper and magazine articles. Presumably they come to the service for spiritual food, not for the purpose of listening to a lecture.

To be fearless in giving expression to his convictions, despite the fact that in so doing some influential member or members may be offended. Such members are probably worth-while folks, who will really admire the minister's fearlessness. On the other hand, nothing worth while is likely to be accomplished without careful forethought on the speaker's part, or if the expression from the sacred desk is spoken in anger. Poise and patience, if exhibited, are more likely to be fruitful than rashness. Ofttimes the problem which looms so big today may take wings tomorrow.

To contribute to the support of the church and its missionary and benevolent activities, with the same measure of generosity and self-sacrifice which the membership at large is asked to display. The pastor's income, he with possibly fewer dependents, may be greater than that of many of his parishioners, some of whom perhaps are having a real struggle to meet the demands made upon them.

To abstain from relating to his flock how weary he is, due to having been so very busy about this and that. The fact is that there are in all probability, among those to whom he speaks, persons who feel within themselves that their trials and difficulties, of which they are not speaking, have been and are far more wearisome and exacting than those which seem to have so nearly prostrated their Pastor.

To shrink from all thought of permitting the salary received to be a deciding factor as to whether he should cast longing eyes on a pastorless church paying a larger stipend. This layman, however, does not feel that the Pastor should be expected to maintain himself and his family on a sum actually insufficient to provide for the necessities of life and the education of his children. The preacher should not make all of the sacrifices; let the membership of the church do something along that line.

To refuse to receive in person a cash contribution for the benefit of any line of work, without insisting that there be the prompt issuance of a receipt for the same to the donor, by the treasurer of the organization for which the gift is intended. Why take the risk of having, at a future date, a possible doubt arise in the mind of the contributor as to whether his gift was actually applied to the promotion of the cause which he was desirous of assisting?

To be above reproach in the matter of his financial dealings with the tradespeople in the field in which he is located. The merchant should not be expected to carry on his books an indebtedness increasing from month to month. Settlements should take place at least monthly. Certainly the pastor should not depart from a given locality leaving behind him unpaid bills. The knowledge of the fact that it is difficult to obtain payment from the Pastor soon becomes a matter of gossip and injures the progress of the Cause, particularly hampering the usefulness of the particular church involved.

To treat every financial obligation as though it were a sacred thing. The minister may be unable to pay in full on the due date, a note given a friend or a loaning agency, covering money which has been graciously lent in some emergency. The maturity date should not be allowed to pass without a frank explanation to the note-holder, with a request for an extension, or better still, a part payment, even though small, as an evidence of good faith. No offense should be taken if the creditor presses for payment. He had a right to expect settlement on the due date.

On the Difficulty of Communicating Religious Truth

By Rev. Charles S. Detweiler, D.D.

LANGUAGE is a bridge for the passage of thought from one mind to another. We Americans have a most expressive phrase which we use when we have succeeded in being understood; we say that we got our meaning across. An educated man generally has no difficulty in getting his meaning across. Anything that is of a purely intellectual order can be brought within the reach of men; and even religion in so far as it is a static and inherited system of ideas, can be made intelligible. But inasmuch as religion means an experience of a power not of this world and in so far as it is a development of the inner life, its meaning is not evident, especially to men who have never yielded to it. The mind of man, like the dyer's hand, becomes subdued to what it works in. To men who are daily immersed in the things of this world, God is not real, and it is not easy to make Him real to them.

The Bible is aware of this difficulty. Jesus said to Nicodemus: "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" Again he said to the Jews: "Ye are from beneath; I am from above; ye are of this world; I am not of this world." And his poignant question to them was, "Why do you not understand my speech?" Paul puts the matter bluntly: "Now the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually judged." There is a veil over Moses' face to this day when the Jews read the Bible, and it keeps them from seeing the glory of the Lord Jesus in the Old Testament. The written Word, like the incarnate Word, shares the lowliness, the infirmity and the limitation of time. Men see no beauty in the Bible that they should desire it. How are we to uncover its beauty to them?

In the Bible is a whole new world waiting for men to enter in, and every preacher is called to be a Columbus. The significance of the discovery of America was not that there was so much more land to be plowed and sown, but that through it men's horizons were extended and their thoughts enlarged, and they saw no limit to the development of mankind on this planet. How shall we thrill men and women with the discovery of the new world in Christ? How shall we bring that other world within their ken, so that once it is discovered, they shall look at each other "with a wild surmise."

The apostle Paul suggests two methods, only to renounce them. "The Jews asks for signs and the Greeks seek after wisdom; but we preach Christ crucified, unto Jews a stumbling block and unto Gentiles foolishness." Surely, we say, if our gospel is from heaven, then the simplest way to persuade men is by signs of heavenly power. We forget that persuading men by obvious manifestations of the miraculous would be like persuading a horse with a whip; it is in reality coercion. The miracles of Jesus were unobstrusive, and therefore not coercive. When Jesus fed the five thousand with the few loaves and fishes, no one was aware of the miracle until after it was over. He did not first of all make a great mountain of bread; but he multiplied the loaves insensibly as he broke them and gave to his disciples to distribute. The consequence of his unostentatious manner was that his miracles never satisfied the people's love of the marvelous. On the day following the feeding of the five thousand, the Jews demanded that he show them a sign from heaven. They wanted him to do something dramatic, like leaping down from the temple tower unharmed. Instead of this the only sign he gave was his death and resurrection. Out of defeat and weakness he perfected strength and victory.

To the apostle Paul the proofs of his own divine commission were found in his endurance of hardship and hunger, of mobs and imprisonment; in the fact that while he was bound, the Word of God was not bound. The supernatural

element abounded in his life, but it was hidden. It was rarely seen in displays of healing power that left the heathen agape with wonder. The power of God was manifested in Paul in this way: "As dying and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." Paul received his message from heaven, but he did not seek to convey it by heavenly signs and portents.

Nor did Paul use persuasive words of wisdom, or excellency of speech that would have pleased the Greeks. The temptation is strong to temper our message to the prejudices of the cultured so as to avoid the reproach of being men of medieval minds. Chesterton said that men would believe in the ascension of Christ if you called it levitation, and that they would believe in the resurrection if you could find a new name for it. The gospel is essentially the story of God's intervention in the history of mankind for salvation, and necessarily this is above the order of nature. The incarnation was an extraordinary event. How much we lose of spiritual power, if in our thinking we keep at bay all suggestion of the supernatural. It is possible to make our message sound sensible, simple and clear, if we exclude everything that cannot be subsumed under natural law. But the gospel loses its power, when it is robbed of the sense and suggestion of things beyond and unexplored. Science has to do with what men can select and control for analysis and study. The holy and the sacred has to do with that which selects and controls us. Science analyzes everything it touches and then abstracts as much concreteness as possible in order to discover general laws that will explain everything. Reality is lost in the process, because reality is always confused and intricate. Abstract ideas are exceedingly clear, but dry and lifeless. God who is the fountain of life cannot be known by this kind of wisdom. If we would teach the knowledge of God we must use not mathematical symbols but illustrations and analogies taken from our own personalities. It is as the Earth Spirit sang in Faust:

"Thus at the roaring loom of time I ply
And weave the garment men see God by."

God's revelation is historical. "He made known his ways unto Moses, his acts unto the children of Israel." This was the method used by our Master in getting his message across.

1. Jesus first of all got people bound to himself. He recognized that he had to possess men before his truth could possess them. "Ye believe not because ye are not of my sheep." "He that is of God heareth the words of God. For this cause ye hear them not, because ye are not of God." Jesus chose twelve men first of all, according to Mark, "that they might be with him." These men needed not to be on their guard against him or against themselves. Their intercourse was casual and natural. As another has expressed it: "The thought of Jesus slid into their minds, when they were imagining no such thing." The gospel is not made plain to the mind as a problem in mathematics is explained. Divine truth must be touched with feeling. There had to be much in common between Jesus and his disciples before they could receive his word.

The Spanish philosopher, Ortega Gassett, distinguishes between a theoretic intellectual truth, and a truth of destiny. The one lives only as long as it is discussed; the other has to do with what one has to be or has not to be—it is not discussed but is either accepted or rejected. He goes on to say that the only genuine ideas are the ideas of the shipwrecked. Instinctively the shipwrecked look around for something to cling to, and that tragic, ruthless glance, absolutely sincere, because it is a question of his salvation, will cause him to bring order into the chaos of his life. Perhaps this is the meaning of that part of the Odyssey where the hero visits the realm of Pluto and holds converse with the shades of the departed: these had to drink blood before they could communicate with the living. So our words are vain until they are touched with a sense of the eternal issues of this life. Our words must drink blood. Our ideas must be emotionalized ere they can become beliefs and motives.

Have you ever noticed how a mother talks to her babe? She begins long before the babe is able to understand her. She does not cease speaking when the child fails to grasp her meaning. Neither is she deceived because of the serious look with which the child sometimes listens. The day comes when she is rewarded. The child speaks back to her in imitation of her words. A little later the mother discovers that the child uses the words understandingly. We speak of this process as the dawn of intelligence. The face lights up with a smile like the rising of the sun. In similar fashion God through his messengers establishes contact with the soul of man.

2. The minister of God must also create the atmosphere in which an understanding of spiritual truth becomes possible. I am old enough to remember something of the ridicule with which Wagner's music was received, because it represented a revolutionary style of composition that did not conform to classic models. Now it is recognized as the product of genius. The same thing was true of the poetry of Wordsworth in his day; he said that he had to create the taste by which he was to be enjoyed. So Jesus had to furnish people with the ideas by which they were to understand his gospel.

Some years ago it was my privilege to visit a mission to the Cachiquel Indians in Guatemala. The missionaries had not been on the field long enough to learn the Cachiquel language, and therefore had to make use of a member of the tribe who could read and write Spanish. He was more than a mere interpreter; he was an evangelical Christian in whom the love of Christ burned bright. Consequently he preached for himself as well as for the missionaries. I listened to him on one of these occasions, and to our surprise we heard him make frequent use of a few Spanish words. Evidently he was supplying deficiencies in his native language by recourse to the Spanish. By continued repetition of these foreign terms, especially in certain connections and accompanied by deep emotion, he probably succeeded in getting his hearers to grasp their meaning. After these In-

dians had been under the influence of this teaching for some time, the meaning of these new terms would gradually become clearer and their vocabulary would be correspondingly increased. It is in this way that the religion of Christ, coming into the world, has enlarged man's capacity for spiritual truth. John Eliot used a striking phrase when he wrote: "I have had a great longing desire, if it were the will of God, that our Indian language might be sanctified by the translation of the Holy Scriptures into it." Christianity enriches every language which it touches. Non-Christian peoples have no words for "home" or "heaven," "forgiveness" or "sanctification." Missionary translators have had to search long and arduously the life as well as the language of the people in order to find words that would interpret Christian ideas to their rude minds. The apostle Paul could not use the word "eros" for love, because it had been vitiated by a corrupt society, just as our word "lover" has been degraded. And so Paul found in the Septuagint a rare word *agape* and he baptized it into Christ and made it a Christian term.

In the story of the German Bible there is an interesting fact, showing how Luther tried to adapt his translation to the growing Christian knowledge of his readers, who were just emerging from a Romish thought-world. In such passages as Matthew 3: 2, 4: 17, and Mark 1: 15, he at first rendered the Greek *Metanoeite* by *Bessert euch* (Mend your ways) in order that these texts might not be understood as referring to the penances and satisfactions which the Roman Church imposed in the confessional. Later when the people, through his teaching and through the circulation of the Scriptures, had obtained a correct understanding of confession and repentance, he changed the rendering of the German term for Repent, which he had favored from the first. (W. H. T. Dan in *Biblical Review* for October, 1921.)

Not only are men's understandings limited by their untrained imaginations, so that it is hard for them to disassociate the religious life from a material environment, but they are also held back by their inability to think of our relation

to God except in legal terms; that is to say, we are all by nature children of law, and we think that religion must be reduced to written regulations. We crave absolute rules, which we think can be applied in a relative world; we want laws that can be applied everywhere, so that we need not be continually exercised in conscience. The Roman Catholic will have a priest to resolve all doubtful points for him; the Protestant sometimes will demand a rule of faith and practice that will admit of no variation. Jesus was often misunderstood because of this legalistic, prosaic, unimaginative attitude of mind of his hearers. An example is found in that affecting passage in Luke 22: 35-38. "When I sent you forth without purse, and wallet, and shoes, lacked ye anything?" And they said, "Nothing." And he said unto them, "But now he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak and buy a sword. For I say unto you, that this which is written, must be fulfilled in me, And he was reckoned with the transgressors; for that which concerneth me hath fulfillment. And they said Lord, behold here are two swords. And he said unto them, It is enough." Not that two swords were enough for twelve men, but that he had spoken enough on that subject to undiscerning minds. It would take time for them to understand his meaning. They had missed it, because of their lack of imagination, and so he would say no more. There is a literalism of interpretation that misses the true meaning, as when Catholic interpreters take this text to approve of their use of the sword to defend their faith. Jesus said of another of his words, "Not all men can receive this saying but they to whom it is given." Not even the words of our Lord are fool-proof; ignorant and unsteadfast souls can wrest them to their own destruction.

A Cambridge professor is said to have remarked that "Paley had the merit of reducing Christianity to a form eminently fitted for examination purposes." Once upon a time a layman who was in the smelting business, writing in one of our religious papers, compared the New Testament

to a book of formulæ used in a smelting plant in the manufacture of alloys. "The formulæ must be strictly followed, or the resulting metal will be rejected. In the spiritual world these formulæ are the basic truths of God's Word,—they are the fundamentals of our faith. Wherever they have been faithfully employed, the output has been a magnificent Christian product, which has always and everywhere been acknowledged by the Master." We could wish that history and experience would bear out this writer in his assertion that correct doctrine always and everywhere produced a worthy life. Life is anything but logical. When God said he would write his law on tablets of flesh, he was proposing not the rehearsing of a lesson, but the fashioning of a soul. The common mistake of those who use the New Testament as a legal code is that for them words have a constant value; they believe that there is an unchanging relation between the symbol and the thing symbolized. "If terms were counters, each purporting always to represent the whole of one unalterable aspect of reality, language would become not the servant of thought, or even its ally, but its tyrant." (A. J. Balfour.) The glory of the Scriptures is that they are capable of being charged with a richer content as humanity grows in capacity to grasp God's truth. We ought not to limit the Word of God to the interpretations put upon it by our forefathers, but we ought to expand it by reading it in the light of our newer experience. If God had given us in the first chapter of Genesis a scientific account of the origin of the world, its usefulness would have been limited to the age in which it was written, but because he has furnished us with a literary account of creation, written with a religious purpose, it is true for all ages. All theological and scientific statements require continual patching to keep them in repair. The Word of the Lord liveth forever.

Consider the freedom with which Jesus applied to certain occurrences in the life of his followers apocalyptic language that is commonly associated with the end of all the ages. When they came back exhilarated in spirit after a missionary tour, he said: "I saw Satan fall from heaven as light-

ning." Again he said of John the Baptist, "If you are willing to receive it this is Elijah who is to come." Now the coming of Elijah had been associated in their minds with the great and awful day of the Lord which would burn as an oven. And yet unknown to them at the time Elijah had come in the person of John the Baptist. This free use of apocalyptic language is disconcerting to those who would interpret all Scripture with a literalness and detail that is proper to a book of law.

When our Lord began his ministry he was confronted with a dilemma: as the bearer of a message for which earthly language was inadequate; either he had to use the current terms of his day and run the risk of being misunderstood, or he had to use new terms unintelligible to his hearers. He chose the former course. Just as he took the men that were ready to his hand and made the best of them, so he took the language that was ready to his hand and refashioned it to his own purposes. He used the term Kingdom of God, but he did not mean the same by it as his contemporaries meant, and it has taken him a long time to educate his disciples into his meaning. He dealt in homely figures of speech. His deeper meaning was not grasped at first, and he had to say to his disciples: Are ye also even yet without understanding? Before he could make them understand his message he had to develop in them habits of spiritual thinking. He had to light the candle by which his words were to be understood. The gospel of John is full of cryptic, enigmatic sayings that were not understood at the time. In the sixth chapter, in a long dialogue with the Jews on the subject of the manna and the true bread of life, we witness what is perhaps the greatest struggle in the whole book of a profound truth trying to break through the crust of metaphor and manifest itself. When Jesus talked about eating his flesh and drinking his blood, he was loading homely words with thoughts almost too great for them. It was a straining of physical terms to make them express ideas that belonged to an unperceived spiritual order. Because it was a hard saying many of his disciples turned back and walked

no more with him. This struggle of an idea with its language is not confined to the sixth chapter of John's gospel. It has come down through the centuries in the history of the Church: sometimes the idea triumphs; sometimes, as in the Romish doctrine of transubstantiation, the language overpowers the idea. In general we may remark that one object of the Reformation was to expel things from religion and restore personal relations: to teach that the grace of God is not something that is infused in the soul but is the loving attitude of God toward man; that faith is not something which we have to swallow whole, but is the response of the soul to God's grace.

The task of the minister is to integrate the essence of Christianity with the soul of the people. In doing this we fall upon this difficulty, that our language was invented and evolved for expressing physical needs and passions; we find that imagination lends itself most easily to refine the grossness of appetite and is not trained to make alluring spiritual forms and graces. We find also that it takes time for a seed thought lodged in the mind to germinate and grow. But it never will lodge in the mind and germinate unless it be quickened or emotionalized. A commonplace thought has no chance to germinate; it will have no vitality unless it be charged with feeling. Well may we exclaim: Who is sufficient for these things? After using every means within our power for understanding the Word of God, and for perfecting ourselves in the art of expression, we are still cast upon God to make effective our witness. God, who commanded the light to shine in the darkness, must shine in men's hearts to give them the light of the knowledge of the glory of God in the face of Jesus Christ. Spiritual truth is spiritually discerned.

Important Considerations in the Interpretation of Old Testament Prophecy

By Rev. Nelson B. Baker, Th.D.

IT IS assumed that every Bible student loves the Old Testament, and that all able and consecrated Bible interpreters make room for differences of opinion on many matters of interest. In this article attention is focussed on only one phase of prophecy—predictive prophecy. Our aim is to call attention to some important considerations in seeking the manner in which fulfillment of predictive prophecy is realized in this or any other day.

The first consideration has to do with the essential oneness in principle of the kingdom of God under both the old and new covenants. This has too easily been lost sight of. The form of the kingdom of God before Christ was different from its form subsequently. Then it was largely a system of material forms; now it is spiritual in its manifestation and operation. But the contrast between the two periods has been overemphasized to the obscuring of an essential likeness undergirding all. We are familiar with the contrasts. Let us look at some of the likenesses in so far as they bear upon our subject.

It should be kept in mind that the idea of the kingdom of God was dominant before the coming of Christ. It was incomplete and imperfect in form, but it was the kingdom of God suited to its time. This was recognized by the Old Testament leaders. David said: "Jehovah hath chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel" (1 Chron. 28:5; cf. 29:23). Jesus foretold a transition as a result of which the kingdom would be administered differently, but it was still to be the kingdom of God. Addressing the Jewish leaders He said: "The kingdom of God shall be taken away from you and given to a nation bringing forth the fruits thereof" (Mat. 21:43).

Paul declares that we have been translated into the kingdom of God's dear Son (Col. 1:13). Believers in Christ are in the kingdom of God. In all of this there is found a radical transition, but before, during, and after this transition the kingdom is still the kingdom of God.

Further correspondences appear in the spiritual kinship of the New Testament kingdom ideas with those of the Old. These are explicitly spoken of in terms of the Old Testament order. They are antitypes of the old. Jerusalem was the old city of God. We are come "unto the city of the living God, the heavenly Jerusalem" (Heb. 12:22). The Jews, or circumcision, were the people of God. Now "we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). The three qualifications mentioned extend to all believers, Jew or Gentile. Our king is Jesus, of the royal line of David. The Church is "a temple of the living God" (2 Cor. 6:16) by virtue of God's indwelling Spirit. Jesus Christ made us "to be priests unto his God and Father" (Rev. 1:6). Our great sacrifice is Christ. But as "a holy priesthood (we) offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). Furthermore as the old Israel had her enemies in the nations round about, the new Israel finds her enemies in all those who have an antipathy to the things of Christ.

These passages of Scripture are illustrative of the general sense of the whole of the New Testament, and they clearly indicate the oneness in principle of the old and new orders. These correspondences indicate the marvel of God's providential arrangements, and are sufficient to show that the whole economy in Israel was typical, a foreshadowing of things to come. This is expressly stated in Hebrews 10:1, which reads that the law had only "a shadow of the good things to come." Before passing on it is important to note (Heb. 10:9) that Jesus took away the first order that He might establish the second. The first is outmoded, and at the time Hebrews was written was ready to vanish away (Heb. 8:9).

Preparation has now been made to consider the fundamental issue of the manner of the fulfillment of Old Testament prophecy. The bone of much contention has been the question whether or not the prophecies are to be fulfilled literally. Will unfulfilled prophecy find fulfillment in the literal terms of the old order, or in terms of the altered form of the kingdom which the old order typified, the spiritual kingdom? It may safely be said that at the time of the prophets' utterances literal fulfillment depended on whether or not the fulfillment was to occur during the era when the old covenant was in operation. It was literal in so far as it took place then. But the situation alters when we pass into the era of the new covenant.

Here the millennium may be introduced by those who insist on literal fulfillment. The millennium is used as a point or period in which to locate the literal fulfillment of Old Testament prophecies for which they can find no other place. It is a necessary expedient on the part of those who demand such a fulfillment. Space forbids expatiating on the millennium even if it were desirable, but it can be observed that the millennial passage in Revelation offers no guarantee that the aforesaid prophecies find their literal fulfillment therein. To identify such fulfillment with that period is a conclusion based on inference and which may be disputed on principles stated in this article.

This introduces a subsidiary question. Does the course of redemption which was established in Israel detour this Church age or develop through it? Is the Old Testament order sidetracked to be brought in later on the main line, or does it go into fulfillment in the present order under the new covenant? The identity of the kingdom under the different forms of the two covenants has already been pointed out. The natural inference is that this age is a development of the kingdom that involves no sidetracking of the Old Testament order with a view to bringing it back onto the main line later, but it involves a permanent superseding of the old by the new.

Now the prophets of the Old Testament were children of

their own order, and the revelation of things future came to them in terms of their own time. In such a way alone would the revelation be intelligible to themselves and their hearers. To them the Old Testament economy was the kingdom of God and they had no reason to believe that it would not continue, though it would pass through crises and judgments. Their prophecies should never be interpreted without that in mind. In fairness to them and to the Bible itself care should be taken to note what the prophets *said*. They were not talking in an artificial symbolism. So that we have no right to say that in their predictions of the future beyond the days of Christ's flesh, when they said Israel they meant the Church, or when they said Assyria or Egypt they meant the enemies of the Church, or when they said Jerusalem they meant the new Jerusalem, the heavenly. We must do justice to the language employed by them, to the conditions which obtained in their own day, and to what they themselves meant when they spoke.

We do say, however, that more was involved in their language than they knew. In the mind of God, the Author of inspiration, there were included in many of their predictions seeds which would come to fruition under a different order, namely, that instituted by Christ Himself through His death and the new covenant based upon it. The prophets themselves felt their limitations and sought to know more. Peter writes that they "sought and searched diligently, . . . searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things. . . ." (1 Pet. 1: 10-12). This passage shows that in the intent of the pre-incarnate Christ there were meanings in the utterances of the prophets which were not fully comprehended by them, but which would be revealed in God's own good time. In other words, the things of the new order to come were a mystery to the prophets. It shows further that some of their prophecies will not find a perfect

fulfillment until those glories are revealed which shall be introduced by the second coming of Jesus Christ; that is, when through His appearing this present spiritual kingdom finds its proper embodiment in harmony with New Testament principles.

In speaking of the last times the prophets predict the perfected kingdom of God. But they speak of it as it would be if it came during the age in which they prophesied. As Dr. A. B. Davidson has put it: "The prophets construct for the perfect kingdom of God the form it would have had, if it had come in their age."[1] They speak in terms of what the New Testament reveals was a kingdom of symbolic or typical meaning. It may at once be observed, therefore, that if that age has passed away without their prophecies going into fulfillment, then final fulfillment under the Christian covenant will take place according to the conditions which the relations of Israel typified.

By way of illustration, suppose that a prophet had announced: "In that day shall all nations keep the Passover." If this had been intended to go into fulfillment in Old Testament times it would be expected that representatives of the nations of the earth would come to Jerusalem and observe the Passover with the Jews. But under the new order we are told that "our passover also hath been sacrificed, even Christ" (1 Cor. 5:7). The prophecy is fulfilled in our dispensation in the fact that out of every nation there are those who have received Christ as their Saviour and are trusting in the blood of this new Passover Lamb. All nations do keep the Passover then, as citizens of the new and heavenly Jerusalem. This hypothetical prophecy has been invoked because it accurately represents the character of many Old Testament prophecies with the added advantage that it has singleness of statement and theme.

The principle which is thus clearly exhibited can be applied to actual prophecies. Consider Isaiah 19: 24, 25 for example: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for

1. Old Testament Prophecy, p. 189.

that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Here Assyria and Egypt, the great Gentile powers and enemies of Israel, are addressed in endearing terms thus far used only of Israel, God's people. If this had gone into fulfillment in Old Testament times it would doubtless have been in literal terms. But now God's new covenant is in operation. Egypt and Assyria find their counterpart in those Gentiles which were outside the kingdom of God, but who have answered the call of Christ. They now constitute with Israel the Church of the living God.

Be it observed that the new Israel has a literal base which does justice to the prediction of the prophet. For the new covenant was made with literal Israel. The apostles were Jews. The converts at Pentecost were Jews plus possibly a very small proportion of proselytes. That is why there is inspired authority for applying Jeremiah's prophecy of a new covenant with Israel to this age (Heb. 8:8-12). Later on Gentiles were officially called to be with Israel in making up the company of God's present people. So that in the words of a noted authority: "The Christian Church, if in one respect a new thing in the earth, is, in another, a continuation and expansion of the Jewish."[2] In Romans 11 Paul teaches that the believing Gentiles have been grafted on to the good olive tree, Israel, whose roots are in Abraham. And the future blessing of unbelieving Israel lies in her regrafting into *the same Israel of which the believing Gentiles are now a part.* Present unbelieving Israel, beloved for the fathers' sake, is significant only as a prospect for regrafting on the new form of Israel by being won to faith in Christ. The realization of that prospect will bring great blessing to the world.

Note further that Isaiah's prophecy, quoted in the foregoing, can not literally be fulfilled because Assyria has disappeared. The blood of the ancient Assyrians has mingled and become lost in the surrounding peoples and their de-

2. Patrick Fairbairn, Hermeneutical Manual, p. 133.

scendants. The literal meaning of the prophecy involves the actual nation. It would be inconsistent to insist that for Israel to answer to the prophecy the actual Israelites would have to be in their ancient land, while at the same time being satisfied to have the ancient Assyrian territory inhabited with those whose blood is other than that of the ancient Assyrians; so much so as to preclude all identification. If direct descent is demanded in one case it should be in the other. The same principle of interpretation may be applied to examples such as Isa. 2: 2-5; 11: 10-16; Jer. 3: 16, 17; Ezek. 37: 24, 25; Zech. 14: 16-21; and others.

The point then is this: To get at the meaning of unfulfilled prophecies for us in our day interpreters should adapt them to New Testament conditions. The form is changed in the fulfillment, but the prophecy actually and really is fulfilled. The shell has fallen away, but the kernel is preserved. The seed revealed to the prophets has found that germination and fruition that was in the mind of God all the time. The Old Testament saints were not fooled, nor led astray; they were limited by the twilight of revelation which existed in their day. The new covenant in Christ does not destroy either the meaning or value of these prophecies, but fulfills them. For Christ declared that He came not to destroy the law or the prophets but to fulfill them. Thus our Lord in His own words anticipated one objection to this style of interpretation, namely, that it destroys the meaning and value of Old Testament prediction.

This method of interpretation is intimately bound up with the nature of types. Cave declares, "A prophecy is a prediction in words, a type a prediction in things."[3] Events, persons, peoples, or institutions may be types. When types such as the temple sacrifices of the Old Testament are fulfilled in Christ, then all unfulfilled Old Testament prophecies which predict the future offering of such sacrifices will be fulfilled in terms of trust in the great sacrifice of Jesus Christ, or in terms of the subsidiary spiritual sacrifices which are dependent on Him. For these are the legitimate

3. *The Scriptural Doctrine of Sacrifice*, p. 163.

antitypes of the temple sacrifices. So a basic rule of interpretation can be stated in this way: *When types have gone into fulfillment and passed away before their antitypes, then unfulfilled prophecy, which was uttered concerning things real but typical, will be fulfilled according to the forms that the antitypes take.* Prophecies uttered in the old order are fulfilled in the forms of the new.

Another point which should be kept in mind is that this present order is final in principle only. It has not been perfected yet. But when it is complete and perfect it will have an embodiment in accord with New Testament principles. That the new covenant in Christ is final is clear. The Mosaic dispensation was preparatory only; but in Christ we have arrived. Yet it is also clear that perfection has not arrived. Believers yet long for it. "The earnest expectation of the creation waiteth for the revealing of the Sons of God. . . . Not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption" (Rom. 8: 19, 23). The kingdom is here in principle and in spirit only; we look for its future manifestation. Our salvation is present; our salvation is future. Christ reigns spiritually among His own; He will reign visibly in earth and heaven. The New Testament shows that the perfect order will not arrive without heavenly intervention. The gradual evolution of a perfect order through forces now operating in the Church and in the world is an optimistic delusion unsupported by Scripture. Both the Old and New Testaments point to the coming in of the kingdom through crisis and judgment. The coming of Christ must ever be the hope of the Church.

Here the end of the commonwealth of Israel is probably typical of the end of the present Christian era. Christ-rejecting Israel went forward to her doom in 70 A. D., while the believers in Jerusalem, heeding the Lord's warning to flee when they should see Jerusalem compassed with armies, fled to the mountains of Pella, and there is no record of any Christian perishing in the fall of Jerusalem. In like manner when the evil of this world shall have become ripe,

Christians will be delivered by being caught out of the world to meet their Lord at His return. To a Christ-rejecting world shall come "the revelation of the Lord Jesus from heaven . . . rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer . . . eternal destruction from the face of the Lord" (2 Thes. 1:7-9).

It is in the kingdom revealed through such a deliverance and judgment that Old Testament prophecy (and New also) will come to an absolute fulfillment. But in what form? In accord with the final, perfect new covenant instituted by our Lord. The present spiritual kingdom will receive its proper clothing, from the bodies of the saints to their glorious new environment. In that day there shall be "new heavens and a new earth; and the former things shall not be remembered, nor come into mind" (Isa. 65:17). "At that time shall they call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem" (Jer. 3:17). But all the earth will be Jerusalem, the new Jerusalem which cometh down from God out of heaven, and which is united with heaven, the Jerusalem of the new covenant of which the old Jerusalem was a type. And in it shall walk the new Israel "out of every nation, and of all tribes and peoples and tongues." It is then that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9). The ancient land of Israel is included of course in the redemption of God's creation, and it may please God to return Israel to it for spiritual dealing now. But a preeminent national polity in a kingdom of Christ in which there can be neither Jew nor Greek is an anomaly and cannot be a part of God's intention according to His Word. Jesus Christ brings in the perfect realization of all Old Testament prophecy, not in terms of a covenant and order that is gone, and which was a preparation that passed away; but in terms of His new covenant, the establishment of which cost Him His precious blood; in terms of those realities of which the old elements were but types and shadows.

In this article it has been thought wise not to multiply authorities, a long list of which might be given in support of the main viewpoint. Perhaps the fullest exposition of this view is to be found in *Messianic Prophecy, Its Origin, Historical Growth, and Relation to New Testament Fulfillment,* by Dr. Edward Riehm, revised edition, 1900. It is abundant in illustration and has an extensive bibliography. Dr. Riehm's critical views do not in the least invalidate his main thesis. Finally, the working rule proposed by Dr. Davidson is given here in slightly condensed form because of its suggestive practicability: First, if the prophet's words apply only to the Old Testament dispensation they will doubtless be fulfilled in literal terms. Second, if they apply only to New Testament times then they will be fulfilled according to New Testament conditions. Third, if a general principle is expressed which is capable of several progressive fulfillments, then fulfillment occurring in the Old Testament era will be according to Old Testament principles, and what finds fulfillment in the New Testament era will be in terms of the New Testament economy.[4]

4. Old Testament Prophecy, p. 191f.

Psychology in a Christian College

J. W. Jent, A.M., Th.D., LL.D.

PSYCHOLOGY has and holds its place in the curricula of a Christian college by the validation of a two-fold contention:

(1) The Academic Claim of Psychology:

Psychology is not only a recognized science, but is fundamental in technical training. Without a knowledge of general psychology, one is not thoroughly educated; and without the essentials of applied psychology, the highest efficiency in any of the professions is impossible. One cannot understand himself without a knowledge of psychology. The value of mental hygiene is evident. Social psychology is indispensable in any form of social service. Preachers, lawyers, teachers, and welfare workers have an invaluable asset in their knowledge of psychology. They can neither understand nor intelligently influence those whom they would serve, without the mastery of the principles and laws of psychology.

(2) The Educational Claim of a Christian College:

Christian colleges which deserve the respect and support of the general public, are real educational institutions. Their curricula include all the arts and sciences and they provide all the essentials of preparation for a life task. A Christian college is not a theological seminary. It is a college. Its academic organization includes all the departments of the liberal arts. Psychology is a recognized science; consequently, it has and must have a place in the curricula of a Christian college.

The Psychology Which Has Its Place in a Christian College

The curricula of a Christian college should be Christian. Such curricula include all the facts in the various fields. Facts, of course, should be differentiated from fallacies and

false beliefs. Facts in the fields of science are limited to tested truth as differentiated from mere speculation and unproved hypotheses, of which "Darwinian evolution" is a sample. Truth is a unity. Psychological truth cannot contradict religious truth. The psychology which has a place in a Christian college is true psychology. It is differentiated by two determining characteristics:

(1) It is the Psychology of a Christian Psychologist:

A Christian teacher interprets laboratory facts in the light of spiritual experience. The result is the validation of the mystical, metaphysical phase of human behavior. Such a teacher knows some of the realities of his own being intuitively. He confirms them by accurate introspection. A Christian psychologist knows experientially that his mind and his soul are as real as his body. This writer never saw his brain, but he is convinced that he has one, just as he is convinced that he has a mind. Each is apprehended by the interpretation of their manifestation in experience. Consciousness is as real as the register of the senses; and consciousness includes "self-consciousness."

(2) Its Data Include Divine Revelation:

A Christian psychologist is committed to the reality of Divine revelation. To him, the Bible is God's word and its teachings are true. He knows that real science and the Bible, correctly interpreted, do not conflict or contradict each other. He harmonizes his psychology with the Bible. This is relatively easy because what he harmonizes is not physical facts, but his philosophy, the body of his belief about physical facts.

The Christian teacher in the Christian college can be a real scientist. For instance, the reaction hypothesis can be accepted by the Christian psychologist as satisfactory. He recognizes the value of laboratory research and he uses objective observation, but he refuses to sanction the contention that what the laboratory fails to find is not real.

Behavioristic Psychology, of which the following are samples, has no place in a Christian college except as it is

studied for the purpose of understanding it and discovering its weaknesses and error:

"The mind, as psychology uses the term, is not a power or force, which may, for example, be contrasted with the body, which may influence and be influenced by the body, or which may be trained as a muscle is trained. Mind, like memory or will, is a pure abstraction." (Gates, Arthur I., *Elementary Psychology,* p. 33, MacMillan Company, 1931.)

"What and where is the mind that we talk about daily? It is not a place at all, nor is it a thing. It is essentially a name for certain activities of persons." (Murphy, Gardner, *General Psychology,* p. 11, Harper & Bros., Pub., N. Y., 1935.)

"Modern psychology does not deal with a mysterious and unanalyzable entity called 'the mind.' What the untrained layman calls 'mind' the psychologist knows to be really the sum total of mental processes." (Warren and Carmichael, *Elements of Human Psychology,* p. 5, Houghton Mifflin Company, Boston, Mass., 1930.)

These quotations could be multiplied but these are ample to show the tendency of modern psychologists. Practically every recognized text in general psychology defines the mind as merely "a name," the concept of the functions of the brain, especially the cortex. Regardless of the intention of the psychologists, this is behavioristic psychology; unadulterated materialism. As far as the soul is concerned, it is read out of the psychological kingdom and banished to the wilderness of philosophy as unworthy of scientific study. The following is a sample of the more radical behaviorism:

"There are a few psychologists today who accept the naive idea of the soul as a spiritual double, perhaps none who believes that any man has a soul in the sense in which it was conceived by primitive man, or even by the Christian Fathers of the sixth century. . . . The old idea of the soul has been banished by science to the limbo of exploded superstitions. . . . There are phenomena we call mental, meaning by that manifestations chiefly of the brain and

nervous system as a set of organs as real as any others found in the make-up of all higher orders of life. . . . The soul idea may be regarded as an interesting relic of the historical development of psychological thought, but it should have no place in modern psychology. The very word, as well as the idea, should be banished from science. . . . The idea of the soul was originated to account for phenomena which are now explained in a perfectly scientific manner. With this false assumption a soulology was established in the same manner that a theology was evolved; namely, by assuming the word is obsolescent and should soon be obsolete." (Howerth, I. W., "Science and the Soul," *The Kadelphian Review,* Nov. 1934.) Professor Howerth admitted to the writer in a recent letter that he is an agnostic.

This kind of psychology certainly has no place in a Christian college. Psychology, however, need not be the behavioristic, materialistic kind. One can be a real scientist, a real psychologist and at the same time be a real Christian, subjectivistic rather than behavioristic. It is rank presumption to claim a scientific monopoly for materialism. Some of the great scientists of all time were and are orthodox Christians, firm believers in the supernatural and the spiritual.

"I find that the spiritual world is the great reality. All else, however beautiful and interesting, is temporary and evanescent. The universe is ruled by the Mind, and whether it be the Mind of a Mathematician or of an Artist or of a Poet, or all of them, and more, it is the one reality which gives meaning to existence, enriches our daily task, encourages our hope, energizes us with faith wherever knowledge fails, and illuminates the whole universe with Immortal Love." (Lodge, Sir Oliver, *The Great Design,* p. 233, MacMillan Company, N. Y.)

The materialistic tendency of modern psychology is due to the determination to make it a natural science. Consistent extremists really regard psychology as a branch of physiology. The atmosphere will never be clarified until the science is accurately differentiated. One difficulty is the

term "psychology," which really means "a science of the soul." Deviation from this meaning is an arbitrary result of usage. It is the contention of the writer that psychology should be regarded as a natural science, with its subject matter largely limited to the study of the physical organism as a reacting mechanism. Let it be understood, however, that the reality of the mind and the soul are clearly recognized, but that the study of these purely "psychic," spiritual agents is referred to the philosopher or that such study would be done in a special course on Christian psychology. The latter is the plan which I prefer because I want my students to catch a clear perspective in their psychological differentiation of fields. Failure to make this distinction is the cause of current confusion. It explains the tendency to make science the standard of truth and the validation of reality; to limit knowledge to the empirical discoveries and demonstrations of the laboratory; to deny the reality of anything and everything that a scientist fails to find in his research. Frank recognition of the metaphysical as real, just as real as the physical, would solve the problem. The following quotation is submitted as an admirable bit of analysis of the kind for which we contend:

"The fact that we can attach the mind to no organ, place, or substance does not make it any less real. Nothing can be more real than the mind. Our thoughts, emotions, sensations, are the greatest realities in the universe. Mind is continually enriching the world. Art, language, science, religion, all products of the mind, are intensively real. The greatest forces in making man are those of his own mind." (Howard and Patry, *Mental Health,* p. 30 ff., Harper and Bros., N. Y.)

What modern psychologists need to realize is the distinction between the physical and the metaphysical. The mind and the soul are not subject to laboratory research because neither is physical in its nature. They are metaphysical, spiritual, hence transcend the material order. The psychologist is justified in his contention that he cannot find the mind or the soul, but he is certainly not justified in

denying that they exist merely because he cannot find them in his laboratory research.

This writer is not willing to concede the issue in a metaphysical phase of psychology. Scientific research may not result in the analysis and phenomenal inspection of the subjective agent, but such research does reveal the manifestation of the subjective. It is an axiom to affirm that wherever there are phenomena there must be noumena. If this is not true, we would have an act without an agent, which is an absurdity. This same problem is evident in the mystery of life. What scientist would dare deny the reality of life, and yet there is not a scientist in the world who claims to know what it is. This whole matter is ultimately the problem of spiritual reality. Scientists may never agree on it, but one has good company in the exercise of his faith in the fact of the psychic reality. Those of us who make a place for the metaphysical in our psychology stand our ground in the contention that the spiritual is just as real as the material. Practically all scientists are committed to the reality of the atom, with its electrons and protons, and yet they are known only as a belief because they defy the effort of the senses to apprehend them. If matter can be known only through its phenomena, why repudiate the reality of mind because it can be known only through its phenomena?

This writer knows that he has a soul because he is conscious of fellowship with God. To him the Bible is authoritative because it is God's word. It reveals reality regardless of rationalistic unbelief. He believes in unity of sound science and real religion; the identity of what man discovers and God reveals; the permanence and integrity of the truth. He contends that a real scientist can be a Christian and that a Christian can be a real scientist. In this faith he proposes to carry on in Christian education without apology or embarrassment.

Real scientists recognize and respect all the facts of their field. Psychologists should be no exception. Consciousness, especially its unity and continuity, is a fact; religious experience, faith and fellowship with the Infinite, is a fact;

moral judgment, ideals, intuitive knowledge, self-consciousness, spiritual values, immortality: these are the facts which materialism cannot explain. Without the soul they are an abiding mystery.

Our Contributors

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Book Reviews

CHRISTIANITY AND ANTI-CHRISTIANITY IN THEIR FINAL CONFLICT. By Samuel J. Andrews. Chicago: The Bible Institute Colportage Association. $1.25.

This is a revised popular edition of a book by the same name which was first published in 1898. It is the kind of book with which one will heartily agree or as violently disagree since it is concerned with a controversial point of doctrine and since its program is of necessity very broad. According to the author's own statement this is a book about the Antichrist, but Dr. Andrews has found it necessary in dealing with this subject to scan the fields of history, science, politics, religion, philosophy, and even literature. He has handled these diverse lines of approach with penetration and good judgment.

Several serious criticisms, however, naturally arise in the mind of even the fairest reviewer: first, the book is now nearly forty years old and in several sections, notably those on science and politics, it is woefully out-of-date. One has the constant feeling that the author is tilting with windmills that ceased to revolve a generation ago. There was a time when forty years was a short time in the life of a book, but when those forty years include the first part of the twentieth century they are almost the equivalent of 400 years of life at an earlier and more leisurely period.

In the next place the book suffers from the author's natural enthusiasm for his subject. Dr. Andrews admits that no clear reference to the Antichrist can be attributed to Jesus, and that Scripture quotations on the whole are very meagre. In spite of this paucity of material from the Bible he has managed to write a book of more than 350 pages. The Scriptural foundation is too weak for such a towering didactic edifice.

Dr. Andrews in his conclusion declares that the doctrine most needed in this day (1898) is the doctrine of the Incarnation of our Lord. Here our author has rested his thesis upon the bedrock of all history. Neither forty years nor 4,000 years will change the supreme importance of this doctrine. C. H. M.

PAGES FROM AN OXFORD DIARY. By Paul Elmer More. Princeton: Princeton University Press. $1.50.

This little book of less than ninety pages is the diary of an old man who has wandered far from the orthodox faith and now in his declining years rebuilds the fire on that long-neglected hearth. It is not a book about Oxford, nor is the writer an Oxonian, but it breathes the spirit of that wonderful old city. Your reviewer was studying at Oxford in 1924 at the very time when Dr. More was there writing this diary, and it is more than likely that we have passed and rubbed elbows on one or more of the narrow streets of that ancient town.

The author's approach to the problems of faith is by way of philosophy. He records his adolescent wrestlings with Spinoza's attempt to prove the being of God from the definition of "Being" itself. He points with inerrant finger at the intellectual vacuum created by the syllogistic theology of Augustine and Anselm. He calls "absolute unity, abstract being, and infinite actuality . . . the most impertinent and pernicious words in the vocabulary of philosophy." When such words are applied to a personal deity they rob him of his personality and reduce him to an abstraction—a non-vital philosophical concept.

The struggles of the author with Platonic idealism are set forth with poignant charm. He concludes: "Now, the thought of a naked soul journeying forever on and on through inanimate ideas, with no personal guide or consoler, with no glimpse of the majestic Spirit whose eternal home is there,—the thought of such a journey sends a shudder and a chill through me. I cry out: Lord, I believe, help thou mine unbelief."

Dr. More is quite insistent that any true philosophy of God "demands the Incarnation," and with remarkable clarity he points out this necessity.

This is a good little book for a young man to read in spite of the fact that youth rarely accepts the wisdom of old age. It is a better book for the old man, particularly such a one who is encumbered by the intellectual luggage of the years. It will help to clarify one's thinking, if not serve as an inspired answer to every quest. C. H. M.

LA PENSEE POLITIQUE DE CALVIN. By Marc E. Chenevière, *Docteur en Droit.* Editions *Je Sers.* Paris. 1937.

Dr. Chenevière, a brilliant young jurist of Switzerland, presents in this book of 383 pages an elaborate treatise on the Political Ideas of Calvin, the great Genevan Reformer. For some time the idea has been defended that a rather intimate connection exists between Calvin's reformatory work and the emergence of modern democracy. This idea, Chenevière holds, is no longer tenable. He even goes as far as stating explicitly! *"Il n'y a aucune parente spirituelle entre la Réforme et la démocratie moderne."* To be sure, liberal Protestantism has had a certain influence in the shaping of contemporary thought, but a careful study of the original works of John Calvin dispells the notion of any real connection between the Reformer and modern concepts of the rights of man, democracy or even liberty of conscience. As René Gillouin has put it, and it is with this word that Dr. Chenevière closes his erudite analysis of Calvin's political philosophy: *"La Renaissance, c'est la déclaration des droits de l'homme; la Réforme, c'est la déclaration des droits de Dieu."*

Chenevière takes great pains to point out again and again that in the whole range of his political thinking Calvin was guided most decisively by the Old Testament Decalogue and the teaching of the Scriptures. We hold this to be a correct interpretation of the ultimate intentions of Calvin's teachings. But we nevertheless are compelled to ask: "Where, for instance, can we find in the New Testament even a single suggestion or passage that would justify us to define with Calvin the duty of the State as being *"de nourrir et entretenir le service extériur de Dieu: la pure doctrine et religion, guarder l'état de l'Eglise en son entier"?* Where, furthermore, did Jesus Christ, the founder of the Christian Church, ever teach as Calvin did, presumably on the basis of God's Word, that "the Christian princes have the sword in their hands in order to maintain and uphold the reign of God's Son"? Neither Jesus nor Paul nor any of the other apostles ever taught such a doctrine. These statements which we have alluded to are only intelligible if Old Testament precedents are used to undergird the Church's function in the world.

It is also of interest to note that Chenevière speaks of the mutinous and anarchic Anabaptists whom both Calvin and Luther, Protestants as well as Catholics, united to destroy by fire and sword, yet our learned author fails completely to mention *which* Anabaptists are meant, nor does his book contain a reference to even one outstanding Anabaptist leader, nor is the position of the Anabaptists who are criticized so mercilessly exactly defined in a single passage. Chenevière seemingly is content to pass on the slanderous critiques of the Reformers concerning these dangerous heretics. It may be wise to consider the extensive research that has been carried on since Loserth's publications on this phase of the Reformation. WM. A. M.

THE AUTOBIOGRAPHY OF G. K. CHESTERTON. New York: Sheed and Ward. 1936.

There is something alluring, to say the least, about the life and thought of G. K. Chesterton. His autobiography is one of those self-portrayals which a person may thoroughly enjoy. At times while reading it I have uproariously laughed aloud. It is difficult to describe adequately the chief character of this book, a personality that touched life at many angles, a man who fought nobly for many a noble cause, a journalist who—a strange phenomenon indeed in these days—was equally at home in political controversy as in the subtleties of Christian dogmatics. Chesterton,—the inimitable master of paradoxes—brilliant, startling, provocative! Or think of him as a keen and discerning psychologist—that passage in which he depicts the mystery of childhood, a passage at once beautiful and profound. Writes he: "What was wonderful about childhood is that anything in it was a wonder. It was not merely a world full of miracles, it was a miraculous world. What gives me this shock is almost anything I recall; not the things I should think most worth recalling. This is where it differs from the other great thrills of the past, all that is connected with first love and the romantic passion; for that, though equally poignant, comes always to the point; and is narrow like a rapier piercing the heart, whereas the other was more like a hundred windows opened on all sides of the head." And as I think of Chesterton as a militant controversialist who espoused many unpopular causes I remember that his sword was sharp, but the wounds he inflicted seldom festered; they were clean wounds. To understand this man aright, however, we must see him in the light of his Christian faith. In his younger days Chesterton groped his way through the darkening shadows of an almost lunatic pessimism that corroded the hearts of his friends. Writes he in commenting upon this period and arguments to

keep agoing: "It seemed to me that even mere existence, reduced to its primary limits, was extraordinary enough to be exciting. Anything was magnificent as compared with nothing . . . I hung on to the remains of religion by one thin thread of thanks." The very assininity of the scoffers and sceptics of his day drove him to a reëxamination of the Christian tradition. The outcome of that struggle was a robust, joyous Christian faith, and finally becoming a loyal son of the Roman Catholic Church. With gratitude Chesterton began, and in gratitude he finished. As he has put it in his unique way: "The aim of life is appreciation; there is no sense in not appreciating things; and there is no sense in having more of them if you have less appreciation of them." Albert Schweitzer, an altogether different thinker from Chesterton, calls it *"Ehrfurcht vor dem Leben."* To retain the capacity "of really liking what we like" that is the problem of the practical philosopher. And many moderns, Chesterton holds, have utterly gone wrong here, because they have left out "the ancient conception of humility and the thanks of the unworthy." The English journalist, to be sure, was not a sour Puritan like his friend Charles Masterman who one day confessed himself thus: "I am the sort of man who goes under a hedge to eat an apple." Chesterton had, however, kinship with his Puritan grandfather who said: "I would thank God for my creation even if I were a lost soul." Who says that to be Orthodox means to be dull and pessimistic? WM. A. M.

THE ORTHODOX CHURCH. By Sergius Bulgakow. London: The Centenary Press. 1935.

The author of this clearly written book is a distinguished theologian and priest of the Russian Greek Orthodox Church in exile. Before the Russian Revolution Bulgakow was a Marxist, but in 1918 he is ordained to the priesthood, later arrested, imprisoned, and finally driven out of his native "Holy Russia" by the red rulers. At present Bulgakow is professor of theology at the Russian Orthodox Academy in Paris, France. At the recent Oxford Conference he took an active part together with other theologians of the same school like the eminent Dr. Vycheslavzeff and Professor Zander.

Bulgakow gives us in this work a reasoned statement of the faith of Orthodoxy. He begins by defining the Church of Christ as being "not an institution, but rather a new life with Christ, in Christ, guided by the Holy Spirit." This very fact of the Church's intrinsic nature defies any exhaustive definition. For the Church being the Body of Christ is a mystical being, and it is only through experience, by grace, by participation in its life that it may be understood. The ultimate purpose of the Church is "the deification of the creature by the power of the Incarnation and of Pentecost." Orthodoxy stresses the fact that Christian truth is never fully apprehended by the isolated Christian. This faith must be held as a living member of the *communio sanctorum.* Hence the importance of Christian tradition. Bulgakow defines the latter as "the living memory of the Church, containing the true doctrine that manifests itself in history." This tradition has been fixed in the Canon of Holy Writ. In the Scriptures the divine and human meet. It is stated expressly by the learned author that all tradition in Orthodoxy must be founded on the Scriptures. "Tradition always supports itself by Scripture; it is an interpretation of Scripture. The germ found in Scripture is the seed; tradition is the harvest which pushes through the soil of human history." A beautiful definition indeed! But is it really possible to justify, for instance, mariolatry on the basis of Scripture? Bulgakow with deep emotion and earnestness regrets that Protestantism has such little understanding for the Mother of our common Lord. We, too, affirm the Virgin birth of Jesus Christ, but we question sincerely the legitimacy of assigning to Mary the place which Greek Orthodoxy or the Roman Catholic Church assigns to her. To say that Mary is "the justification, the end and the meaning of creation" or that in her "God is already all and in all," or that Mary will intercede in the Judgment before her Son and ask his pardon for us, these affirmations appear to us as utterly at variance with the revealed truth of God's Word. We appreciate, however, Orthodoxy's emphasis upon the glory of Christ's resurrection and the cosmic range of the Lord's redemption. Again, its mystical contemplation of the divine life of the Saviour and its espousal of a life of lowliness and other worldliness can teach us over active Westerners a grave lesson. The chapters dealing with Orthodoxy's relation to and understanding of the State, the economic life of the world, and toward eschatology the reviewer found of absorbing interest. We are somewhat baffled, to put it mildly, when Bulgakow, a participant in the Ecumenical Movement, declares that the reunion of Christendom can only come through "an agreement between the churches, founded on the maximum of their common inheritance." But we are even more than amazed when we are told

that "this maximum is Orthodoxy." We are rather inclined to the position of Prof. Dr. Adolf Keller who said in the opening session of the Oxford Conference on Life and Work: "If this Conference is to bring abiding results we must not merely harp on our traditions, but we must reorient ourselves in the light of the New Testament. The closer we come to Christ the closer we will come together." WM. A. M.

CHRISTIAN FAITH AND THE SCIENCE OF TODAY. By J. H. Morrison. Nashville: Cokesbury Press. 1937. 228 pages. $2.00.

If there is anyone who rests complacently in his ignorance of either the Christian faith or science, or who calmly pursues his professional duties within either of these fields in the confident assurance that his field holds the only key to ultimate truth, reality and value; or, more particularly, if the scientist thinks that he has relegated the Christian message to the limbo of outworn and forgotten dreams, and if the Christian has developed an inferiority complex and a defeatist attitude and lacks hope and courage, let him read this book thoughtfully and enter upon a modern renaissance.

The author is first of all a Christian scholar, one of Britain's greatest. At the same time he is thoroughly conversant with the purpose, methods, history, achievements and direction of science. He speaks on these pages as a scientist and as a Christian. He portrays the most astounding results of modern science in language so simple that the untrained can read and understand. He admits the lofty heights to which science has climbed in its mastery over the forces of nature and in harnessing them for man's good. But he discloses without apology where science has stepped out of bounds.

And he does vastly more: he shows that science is hopeless, even dangerous, without the stabilizing power of religion; further, that modern science postulates the very foundational concepts and limitations that undergird and give meaning to the Christian religion. In contrast with the optimism of the days of materialistic evolution, science today, within itself, has become pessimistic, and in urgent need of the affirmations and hope of the Christian faith.

The chapter headings follow: Beyond the Microscope, Beyond the Telescope, Science and Mystery, Nature and Supernature, Evolution, The Ascent and Fall of Man, the Faith of Scientist and Christian. This last chapter must be as disquieting to some as it was thrilling to the reviewer. "Thirty years ago Christianity was hard pressed and on the defensive; today we may say conversely, that it is the aggressor, or would be so if there were more solidarity of will within its ranks. But so much is certain that Titius was right when he wrote recently, 'This is our seed time' . . . Man's extremity may once again be, as of old, God's opportunity, so that out of the present chaos there may emerge some higher order, marking a new advance towards the realization on earth of the kingdom of heaven."

Read this book, get others to read it, weave its great declarations into your sermons, thus bringing about more solidarity of will. W. W. A.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS. By Rev. Harold F. Pellegrin. Grand Rapids: Zondervan Publishing Company. 892 pages. 1937. $3.50.

The author who was pastor of the First Presbyterian Church, Watervliet, N. Y., died while his work was going through the press. To Mrs. Pellegrin fell the task and privilege of proofreading the book. She has done her work well, though not perfectly.

This is a massive work. There are 892 pages, and the print is not large. The language is simple, smooth and dignified. There are no footnotes or technical words and discussions. One can read the book through without reference to the Greek or to many historical and theological questions involved in the text.

The author recognizes that others have set forth certain aspects of this Epistle; the historical background, the theological concepts, homiletical values, etc. "But there has remained the task of minutely examining the precious phrases and words of this letter and relating them to the structure of Holy Scriptures, the life and experiences of Paul, and interpreting them to our life and times." To this task the author set himself, and the product justified the effort. The author does not lead the reader through the process of minutely examining the phrases and words. He has done that in his own work shop. He presents to the reader only the finished product. This product is the gist of these phrases and words, related to Paul's experiences and to the entire Biblical teachings, with as rich suggestions for application to the individual

soul and to our modern world as one could wish to find. In these matters lies the strength of the book. This purpose of the book is gathered up in the sub-title: *Studies in the Christian Life.* To those who have rightly become alarmed over our modern neglect of the inner life, this book will come as a gift direct from God. For this purpose it is of superlative value. Hear the author once more: "Illustrative material has been purposely omitted with the hope that after meditating upon the phrases of Paul's message, individual experience will turn the leaves of memory, or quicken the eye to comprehend the way and works of God in everyday life and bring to mind from this rich source of material a consciousness of those facts and indications in the life of any child of God which will cause the heart to glow, the mind to be warmed, the soul to be radiant, and the lips to speak forth in praise of Him whom we love and serve."

The book could have been improved in two particulars—analysis and exegesis. The author has slavishly followed the verse divisions as found in our English versions. Thus there are 155 chapters in the book, one for each verse in the six chapters of the Epistle. This is mechanical, artificial. For instance, in 1: 3-14, there is in reality only one sentence. Yet the author develops twelve chapters from this sentence, each with a separate heading. To do this he often disregards the inner connection in the Greek. In consequence, the exegesis suffers. It is not wrong exegesis so much as superficial. There are deeper things in the Epistle than this method of exegesis is able to disclose. One is disappointed in reading what the author says on such passages as 1: 10, 15; 2: 1, 10; 3: 14-19; 4: 12-13. This is perfectly natural, however, since the book was born in the warm heart of the pastor, rather than the critical atmosphere of the scholar's study. This treatise merits a place in the splendid literature on this great Epistle. W. W. A.

THE BIBLE, AN AMERICAN TRANSLATION. By J. M. Powis Smith and Edgar J. Goodspeed. Chicago: The University of Chicago Press. 2037 pages. 1931. $3.50.

We have here, in one handy volume, a modern translation of the entire Bible. And it is all done by American scholars. The Old Testament is edited by J. M. Powis Smith. Associated with him in the work of translation are Alexander R. Gordon, Theophile J. Meek, Leroy Waterman. Their work appears under four headings: The Pentateuch, The Historical Books, The Poetical Books, and the Books of the Prophets.

The New Testament is translated by Dr. Goodspeed alone. The books appear in the same order as found in the Authorized Version.

One can open this volume at any page and locate the passage before one's eyes. The name of the book with chapter and verse divisions is printed at the top. The translation is kept in paragraphs, unencumbered by verse divisions, the verse numbers appearing only on the margin.

This work will not take the place of the Authorized Version so far as the masses of the people are concerned. Many people who read the Bible do so for emotional satisfaction, and to create a worshipful atmosphere, rather than to get the ideas involved. Those who desire to get the thought of the Bible will find this American translation far superior to the Authorized Version.

The translators justify their work along several lines. A more accurate knowledge of both Hebrew and Greek is now available than was true until modern times. This is no fancied claim of modern scholars. Along many lines advance has been rapid; grammatical, lexical, historical. An appreciation of Hebrew poetry and of the relationship between both Hebrew and Greek and kindred dialects and languages is in evidence on every page of this translation.

One wonders sometimes whether the translation is not the result of theological opinion as much as of linguistic research and skill. At least the translation is fresh, gripping and vivid. Take these illutrations: Gen. 1: 1-3; when God began to create the heavens and the earth, the earth was a desolate waste, with darkness covering the abyss and a tempestuous wind raging over the surface of the waters. Then God said, "Let there be light!" Psalm 23: 1-2: The Lord is my shepherd; I shall not want; In green meadows he makes me lie down; To refreshing waters he leads me. He gives me new life. Mat. 3: 3: It was he who was spoken of by the prophet Isaiah, when he said: "Hark! Someone is shouting in the desert, 'Get the Lord's way ready! Make his paths straight!'" Mat. 5: 3: Blessed are those who feel their spiritual need, for the Kingdom of Heaven belongs to them. John 15: 1: I am the

true vine, and my Father is the cultivator. 1 John 3: 1: Think what love the Father has had for us, in letting us be called God's children, for that is what we are.

For American English readers this translation is indispensable. W. W. A.

THE LAMB, THE WOMAN AND THE DRAGON: AN EXPOSITION OF THE REVELATION OF ST. JOHN. By Albertus Pieters. Grand Rapids: Zondervan Publishing House. 383 pages. 1937. $2.00.

The reviewer finds it difficult to agree with the effort being put forth by the State of Georgia to put a copy of the Bible in the hands of every child of school age in that State; but he could come close to helping sponsor a movement to "force" every minister and Bible teacher in the land to read carefully the book now under review. For the happy combination of scholarship, loyalty to the evangelical faith, historical insight, sanity of exegesis, and clarity and candor in expression of convictions, this book has no superior.

The author is the son of a minister of the Reformed Church in America. He was ordained in 1891 and went to Japan, where he labored as a missionary until 1923. Since 1926 he has been Professor of Bible and Missions, Western Theological Seminary, Holland, Michigan. The author not only claims to hold to the old-fashioned Calvinism of his parents, but proves it in his book.

The book is not a verse by verse commentary on Revelation. It is rather a discussion of the most pressing historical questions involved in the interpretation of the Apocalypse, and a concise presentation of the essential meaning of the great sections of the Scripture text. The work appears in twenty-four chapters. The author's fine discrimination is in evidence in the Bibliography found at the end of the book.

A scholarly appraisal of all evidence, not blind faith in tradition, leads the author to conclude that the book is from St. John, son of Zebedee, and was written during the last decade of the first century. Rejecting both the historical theory of interpretation (an advance record of church history, to the final consummation) and the Futurist (fulfilment is all still in the future), the author adopts the Preterist theory (past), mixing with it what he calls the "Philosophy of History" principle of interpretation. The Apocalypse was written for the people among whom the book was first circulated. It was therefore essentially fulfilled in the past. The readers were familiar with the symbols of Apocalyptic literature. These symbols John used to interpret and to emphasize certain basic Christian concepts that were needed by the followers of Christ during the severe persecutions under Domitian. The Apocalypse is therefore "God's picture book," somewhat akin to a series of spiritual cartoons, to be taken not literally, but symbolically. These symbols, while picturing real persons and events to the original readers and so belong to the past, nevertheless deal with basic and eternal Christian truths and principles and thus belong to all time. Hence the permanent value of the Apocalypse.

The author's six principles of interpretation are clearly stated in chapter six. These principles enable the reader to make his way through the Scripture text consistently, profitably, and without the usual pitfalls that characterize the literalists. Each of the chapters, "The Battle of Armageddon" and "The Thousand Years" is worth the price of the book.

Nor every one will agree with the author or the reviewer. But I wish they would!

W. W. A.

THE DOCTRINE OF THE WORK OF CHRIST. By Sydney Cave. Nashville: Cokesbury Press. 1937. 317 pages. $2.50.

This is another book of the London Theological Library. The author is Principal, New College, London, and Professor of Theology, University of London.

God revealed Himself fully and finally while engaged in the act of redeeming men in and through the Person of his Son, Jesus Christ. The first disciples beheld that revelation unfold before their eyes. They appropriated that revelation by themselves experiencing redemption through faith in and surrender to Christ. Then began the endless process of interpretation. Revelation, appropriation, interpretation; that is the historical order.

Since divine revelation is inexhaustible in content and appropriation is conditioned by each individual's response to that revelation, limited always by his own defects and those of his age and church, and by his awareness of need, interpretation is therefore "transient and local," and "there can be no final theology."

Those first to experience the work of Christ sought to interpret their experience. Hence our New Testament came into being. But no age can rest upon the inter-

pretation of a previous age, not even that of the first interpreters. The efforts of succeeding centuries are divided into three main types of interpretation: *The Patristic,* covering the first millennium; *The Objective,* including the Penal idea, and covering the Reformation; and *The Subjective* or *Moral.*

Our author enters this field of endless discussion and even of bitter controversy. He seeks to clarify the nature and extent of Christ's work. He explores the field of resources from the Gospel records to the latest expositions and contentions of modern men. He pursues his objective with consummate skill.

The last chapter, "An Approach to the Doctrine of the Work of Christ," is of superlative value. The author is patient, fair and finally courageous in appraising the theories of the Atonement. He adopts no theory unqualifiedly. He is harder on the second and third types named above. "The interpretation of the Work of Christ which we have sought to state embodies that element of victory which the 'Patristic' theory, for all its crudity, did conserve. Christ's work was the irruption of the eternal into time; in Him were manifest the resources of the unseen, and the Cross speaks not of defeat but victory. The sin of men was not only exposed but overcome. The resurrection was God's seal on all that Christ had done . . .But if, as we believe, Christ's work is God's decisive work for men, then we have a ministry of reconciliation to proclaim; for God is other than men have thought; He is a God who took the first step in reconciliation, who in Christ entered into our human life that He might make real to men His forgiveness, a forgiveness not of indifference but of love . . . Since God's forgiveness has been made manifest at so great a cost, constrained by Christ's love, we are impelled to seek ourselves to learn how to forgive, and to live as those who know something of what God has done for men in Christ." Thus the author would approach this great theme. He would not seek to say the final word. All lovers of Christian truth will enjoy this book. W. W. A.

A History of Christian Worship. By Oscar Hardman. Nashville, Tenn.: Cokesbury Press. 1937. 263 pages. $2.00.

This is one of the new books of the London Theological Library. The author is Professor of Pastoral and Liturgical Theology, University of London. He writes out of deep convictions regarding man and his relationship to God.

Man alone, of all creation, apprehends life's goal and his own ability and obligation to coöperate with God in achieving that goal. Out of this apprehension has arisen man's efforts to worship God. Successful worship depends upon one being intelligently aware of God and in giving appropriate expression to that awareness in religious exercises and in moral obedience. Such worship "is not only man's duty; it is the path to man's perfection." "They that worship him must worship in spirit and truth." Happily, the author recognizes that this spirit is God's Holy Spirit, and the truth concerns God's only Son, our incarnate, atoning Saviour.

Further, there is a "marked change of attitude towards liturgical services and towards the older forms of church architecture and equipment. The subject of worship is engaging the attention of Protestant scholars and students. Prejudice is slowly but surely disappearing . . . Aesthetic considerations, psychological study, an educated appreciation of liturgical forms and of their relation to Christian doctrine, a widening sense of Christian brotherhood, and, above all, a growing desire to pray and to worship more worthily, are undoubtedly combining to effect a great transformation of Protestant worship, which cannot fail to play an important part in the work of reuniting Christendom." These convictions combined with a marked erudition and a fascinating literary style give us here a book of great value.

In four chapters worship is traced from the first to the fourteenth century. Four other chapters follow: The Renaissance and the Continental Reformation; The Reformation in Great Britain and Ireland; The Counter-Reformation and After; Non Roman Christendom Since the Reformation. W. W. A.

Perpetuating Our Heritage. By Samuel M. Zwemer. Grand Rapids: Zondervan Publishing House. 1937. 19 pages. 15c.

This is a Commemoration Address, delivered by Dr. Zwemer, February 9, 1937, in Hope College Chapel, Holland, Michigan, on the Ninetieth Anniversary of the Colonization of Western Michigan by the peoples of the Netherlands. According to the speaker, civil and religious liberty, Christian education for their own children and economic opportunity for their rugged individualism make up the heritage that should be perpetuated at all costs. W. W. A.

HIGH HERITAGE. Compiled by Mary Chapin White. New York: E. P. Dutton and Co. 226 pages. 1937. $2.00.

The book carries the sub-title, *Readings on the Experience of Life from the Old and New Testaments and Aprocrypha.* Encouraged by leading ministers and educators in this country, the author has compiled this anthology in a fashion that makes it easy to find scriptures appropriate to almost every important occasion and experience in life. Ministers, parents, teachers, leaders of youth groups, all who have felt the lack of something in our modern life and have believed that the Bible is our greatest source of help and yet did not know how to get people to read it, will find this book most valuable.

There are at least three classes of people with reference to reading the Bible. One class never reads it; a second class reads *about* it, commentaries, popular treatises of specific topics; a third read the scripture themselves. Not all those who read the actual text do so intelligently. The present volume seeks to help the third class gain greater profit from their reading.

Only the last thirty-four pages are devoted to discussions of the books of the Bible. This section really reduces the value of the book, for it deals with highly controversial matters for the most part. Just let it alone.

The value of the work lies in the fact that it lets the Bible speak its own message. The main divisions are: God and Man; Man and His Fellowmen; Man and Himself; Other Poems and Stories; Great Stories from Old and New Testaments. There are many arresting sub-headings, such as, Being Gracious, Love One Another, Standards for Citizenship. We have fed youth and grown-ups enough on problems and challenges. Let's change the diet. Give them inspiration, courage, resources to solve problems. This book points the way. W. W. A.

HOW TO BECOME A CHRISTIAN. By Tillis D. Sumrall. Grand Rapids: Zondervan Publishing House. 146 pages. 1937. $1.00.

The author, still in his thirties, is pastor of the Central Baptist Church, Amarillo, Texas. He is evidently a warm-hearted, earnest, successful pastor-evangelist. These twelve sermons glow with passion for the lost, loyalty to God's Word, logical analysis, forceful expression and spiritual power. They are printed as preached over the radio station KGNC, Amarillo.

Each sermon is presented under three or four main divisions, with many sub-headings, and an array of appropriate scriptures, making it easy to follow through to the end. Some of the sermon subjects are as follows: Sowing and Reaping; The New Birth; The Scene of the Crucifixion; Heaven; Hell; Signs of the End of the Age. W. W. A.

BULWARK OF THE REPUBLIC: A BIOGRAPHY OF THE CONSTITUTION. By Burton J. Hendrick. Boston: Little, Brown and Co. 1937. 466 pages.

This book arrives on the scene exactly on time. That is to say, it comes precisely when needed most and welcomed most heartily. Two facts make this so: The Constitution is a century and a half old this year, and at the same time is under the most determined presidential attack since, in 1801, Chief Justice John Marshall bore the brunt of a similar attack by President Jefferson. Mr. Hendrick, famous journalist, erstwhile Associate Editor of *World and Work,* and author of *The Lees of Virginia* (1935), predicted more than a year ago, "For the next ten years the Constitution is to be perhaps the great issue in our public life. It will be uppermost in the next campaign and all through the next administration." Urged on by this accurate foresight, he was evidently making special preparation for this great undertaking.

The result is what will surely prove to be a monumental work on our Constitution. The book treats "the Constitution in terms of biography, and biography in two senses. It is the story of the instrument itself, its formation, the causes that brought it to life, its struggles for survival, its triumphs and failures. It is again a survey of the men most identified with its progress." The author is not here pleading a case, but telling a story. It breaths with life as men and ideas clash in every decade since 1787. And yet through it all the Constitution stands. "Save for the Magna Carta, it is the oldest unaltered system of government now in existence." In a period when "change" is the only fixed factor in our life, how does the Constitution stand? It has weathered all crises. Will it ever be true? The facts (not arguments) set down in this book are calculated to fit one to answer this and a hundred other burning questions of this hour.

BOOK REVIEWS

The Book-of-the-Month Club, in making this one of its choices, declared that it is really the book of the year. We heartily concur in that judgment. When we remember the part that religious folk and convictions played in creating the Constitution and the effects upon the religious life of the people when changes in the structure of governments occur, as demonstrated today in other lands, it is clear that we Christian people have a twofold reason for a deep and abiding interest not only in the Constitution itself, but also in all the factors and forces now playing upon it.

The chapter headings are: The United States Becomes a Nation; The Struggle for Existence; The Rise and Fall of Nullification; The Great Failure of the Constitution; The Constitution in the Modern World. The Constitution is printed in full at the end of the book. Parents in particular should make this one of the popular books in the home.

W. W. A.

THE MAGNETIC MASTER. Compiled by Alfred L. Murray. Grand Rapids: Zodervan Publishing House. 1937. 159 pages. $1.50.

Mr. Murray is pastor of the First Baptist Church, Lansdale, Pennsylvania, and Chairman, Pennsylvania Baptist Commission on Evangelism. He did not have to take the step that led to the publication of this book to learn how to preach. An almost continuous stream of converts marks his own preaching and the splendid church of which he is pastor. But this pastor rightly became alarmed over the decrease in baptisms and church membership among Northern Baptists and the Baptists of Great Britain. This situation contrasted with Southern Baptists who in 1936 gained 92,898 in total membership. "A desire to know what my Southern brethren were preaching led me to write to a number of them and ask for copies of sermons."

The sermons came, and so gripped Mr. Murray that he was led to release them in book form to a wider reading public. It seems to the reviewer that each sermon is worth the price of the book. We congratulate Mr. Murray and heartily commend this collection of sermons to our readers. If you do not know all the contributing preachers, you can easily discover who they are in *Who's Who in America,* or *Who's Who Among the Clergy.* They are Doctors M. E. Dodd, John D. Freeman, Luther Little, W. W. White, L. R. Scarborough, Calvin B. Waller, Harmon R. Holcomb, Robert G. Lee, Ellis A. Fuller, Thomas Hansen, M. P. Hunt, Powhaton W. James, J. E. Dillard.

W. W. A.

HEARTS THAT UNDERSTAND. By Louise Harrison McCraw. Chicago: The Moody Press. 1936. 292 pages. $1.00.

This is a delightful Southern love story, woven around a young woman and two ministers, pastors of two widely differing types of churches. These ministers and their churches typify the present-day social service ideals and programs of churches, and those that are more conservative and evangelistic. The book is designed to emphasize the basic importance of evangelism, of changing mens' hearts by the power of the Holy Spirit, in all church activity, especially in social work. This main emphasis of the book is true both to the Scriptures and to experience.

Not all "social service" churches are as cold and spiritless as the one here portrayed; and not all that cling to the belief in the primacy of the new birth function as consistently and helpfully as the second church in this story. But at least two hearts understood each other, and were happy in it because they knew a deeper love —the love of Christ for lost sinners. And this is worth telling—and reading.

W. W. A.

SERMONS ON THE APOSTLES' CREED. Edited by Henry J. Kuiper. Grand Rapids: Zondervan Publishing House. 1937. 296 pages. $2.00.

"The Heidelberg Catechism, one of the most famous volumes on Christian truth produced in the times of the Reformation, consisting of fifty-two sections called Lord's Days, and comprising one hundred and twenty-nine questions and answers, has been chosen as the guide for these sermons." The sermons will appear in five splendid volumes when completed. Volume I, seven sermons on Sin and Grace, has already appeared. We now have Volume II, sermons 8-24, on the Apostles' Creed. The Sacraments, the Commandments and the Lord's Prayer furnish the basis for each of the forthcoming volumes.

While the contributing ministers are chosen from the Reformed and Christian Reformed Churches, and the expositions are primarily from their standpoint and for

their own constituency, the moving spirits back of this highly commendable effort believe that they have hit upon something that is basic in Christianity and that these works will appeal to all Protestants. This volume justifies their belief. These great preachers go beneath denominational doctrinal differences in expounding such themes as God the Father, the Providence of God, the Anointed Saviour, the Virgin Birth of Christ our Saviour, Jesus' Death and Burial, the Holy Spirit of God, Justification by Faith. Each sermon is a literary gem, abounding in sane Scriptural exposition and spiritual fervor.

These great Christian leaders are alarmed over the storm of false doctrines that has broken in upon us through the school, the press, the radio, and sometimes (alas!) through the pulpit itself. And they would do more than bewail this situation; they would counteract with sound doctrines. Join with them in this timely undertaking, by furthering the reading of these great messages. W. W. A.

THE MELLOW FRUITS OF EXPERIENCE. By L. M. Zimmerman. Philadelphia: United Lutheran Publication House. 1936. 63 pages. 35c.

The author is now pastor-emeritus of Christ Lutheran Church, Baltimore, a church he himself founded and pastored nearly forty years. He literally *grew* a great church of 1,200 members.

This minister, therefore, has the right to speak out of a rich experience as a Christian and a church leader. Having written many articles for *The Lutheran,* Mr. Zimmerman yielded to popular demand for a wider reading of his rich experiences. This little book is the outcome. Each page gathers up in an appropriate heading, with a brief discussion, some significant religious incident in the author's life. There is practical wisdom here. W. W. A.

CHRIST AND THE WORLD TODAY. By William E. Doughty. New York: Methodist Book Concern. 1937. 126 pages.

Let the chapter headings speak for the book. The Birth of a New Age; the Changing World; Millions Facing a New Destiny; The Ongoing World Mission; America in the New Age; The New World Society; Christ's Summons to a New Departure.

The print is small; the style is smooth, gripping; each page is brim full of facts. Loyalty to evangelical Christianity, an accurate and full comprehension of present-day world conditions, spiritual insight into basic ills and their remedy, a consuming passion for people and a conscience thoroughly awake to the urgency for immediate action leap across the pages of this little book from author to reader. W. W. A.

THE VICTORIOUS LIFE. By W. B. Riley. Grand Rapids: Zondervan Publishing House. 1937. 39 pages. 25c.

No man among us is better fitted to counsel with those who today find victorious living difficult than the esteemed pastor of the First Baptist Church, Minneapolis. He has given nearly fifty years to the ministry of leading people into the Christian life, and of guiding them into the fulness of that life.

He seizes upon four imperatives in one's struggles toward the summit of Christian ideals: Victory Over One's Temper, Tongue, Trouble and Temptation. These brief, inspiring messages deserve a wide reading. W. W. A.

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